

By B. F. CLUFF, President of the Brigham Young Academy, Provo, in April No. of ERA.

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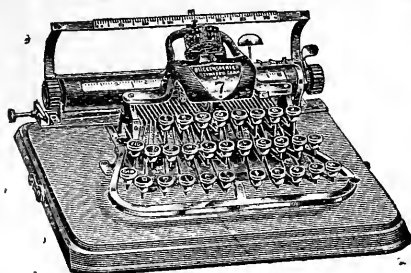
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IMPROVEMENT ERA.

VOL. I.

MARCH, 1898.

No. 5.

THE IMPORTANCE OF THE CHOICE OF A PROFESSION OR BUSINESS.

BY E. BENJ. ANDREWS.

[In the *Cosmopolitan* for February is an interesting article on the importance of the choice of a profession or business, written by E. Benjamin Andrews. It is the first of a series that is to appear in that magazine under the general title, "The Selection of One's Life-work." The subject is one of such importance, and so especially concerns a large class of the ERA's readers, that we reproduce in part the excellent article of Mr. Andrews].

The selection of the field in which one's life-work is to be done is a momentous act. A wise choice in the matter is in itself a fortune; an error in it can hardly ever be recalled, and nearly always involves losses and pain for which no good fortune afterwards can make amends. In about every community one meets victims of ill guidance in this all-important matter; men who, at the critical point in the journey of life, took the wrong road. Some of them succumb quickly and die. Others wander aimlessly and hopelessly about, hardly attempting to advance. Many another bravely struggles on, only to find, when all his strength is wasted, that the path is too rough, crooked or long for him, or that it traverses country which he is constitutionally unable to love. Is it not inexpressibly sad that thousands of human lives should be ren-

dered useless and unhappy in these ways? Cannot something be done to abate the evil?

At first glance it is surprising that comparatively little has been written on a subject so important. The explanation probably is that the choice of a life-role constitutes in each instance a highly personal affair, in which it seems folly for any but the man himself to take part. And, certainly, the choice must finally be made by each for himself. Outside advice or hints, the best saws of sages or philosophers, can never, in this weighty business, take a place of our own insight, discretion and will.

Yet few solve the problem of a life-calling wholly without counsel. Consciously or otherwise we are, in our decision, helped by what we know of others' decisions. Reflections on the subject by students of human nature seeking to ascertain the causes of success and of failure in life, greatly aid many. It is believed that helpful direction of this kind may be extended further than it has yet been. There may also usefully be given some account of the special advantages and disadvantages of each several profession or calling, the rewards and amenities to be hoped for in it and the temptations, hardships and other infelicities which its devotees must brave. The present paper merely introduces the discussion of these topics, on which other writers, specialists, will enlarge.

Certain favored spirits are never under the necessity of choosing their path in life. Most geniuses are such. They are foreordained to this or that mission and somehow become aware of it in good time. From his earliest boyhood Robert E. Lee, like young Hannibal of old, felt called to the profession of arms. Before he was ten Thorwaldsen carved beautifully in wood, excelling his father, whose trade it was, and evoking from many observant ones the prophecy that the lad would make a great sculptor. Probably no artist ever becomes famous who is not moved in the direction of his destiny quite early. And many a man neither a genius nor an artist is so obviously fitted for some particular occupation that he need never worry or even deliberate over the question in what field he shall earn his bread. All these cases, however, are exceptional; the majority of human beings are not so fortunate.

A man may be far from sure what business he ought to adopt, yet really have a pronounced aptitude in some special direction. In such a case the proper precept is: *Follow your bent*. If the subject possesses various species of ability but is peculiarly brilliant in some one, this his main forte is the thing to give him his cue. Highly versatile people, mentally alert, interested in all the departments of science and of fact, and having considerable but nearly equal powers in various ways, are in much danger of vacillation between two or more forms of endeavor, dawdling awhile over each, till all their richness of faculty is spent and success impossible. The man preaches, we will say, till some reverse overtakes him in that work. Cast down, and aware that he can teach, instead of redoubling his efforts to succeed in the activity first chosen, he throws it up and crosses over, a beginner, to the schoolroom. Sooner or later he becomes discouraged here as well. Having once yielded to depression he probably falls prey to it again, now exchanging the school for the law-office. How many potentially invaluable lives are wasted in such fatal meandering!

Your dull fellow, lacking all special mental interest and without any sense of function or of power, may quite possibly turn out much better than that. If, somehow, he once gets launched in a given enterprise, being single-minded and free from distraction, he is likely to develop triumphant concentration of attention and energy. But how is he to make the start? Perhaps arbitrarily, by a sort of flop, lunging for the first opportunity to work. Splendid results often wait upon such a choice. Better, however, go by friends' advice. President Francis Wayland used strongly to insist that a man's friends are often if not always better judges of his qualification for a given career than the man himself. Only, when he puts his hand to the craft picked out for him—this, too, formed part of Wayland's philosophy—he must determine to succeed and hence work like a demon. Interest in the undertaking, even devotion, will then come.

[Mr. Andrews then proceeds to discuss the importance and advantages of the ministry as a profession; but as that can never be regarded as a profession to be followed for gain by the young men of the Church of Jesus Christ

of Latter-day Saints, we may pass that by; as also, for want of space, what he says of law, medicine, pedagogy, and journalism as occupations in life; because we want to present what he says of engineering and politics as professions. What he says of the first will be interesting because he regards it as one of the professions not at present crowded; and what he says of the second will be interesting because in the east it has been seldom regarded as a profession].

If there is a profession which more safely than any other can be recommended as peculiarly enticing in itself, vastly and directly useful to mankind, and not as yet overcrowded, it is engineering in its various phases and branches—civil, chemical, mechanical, electrical, mining, sanitary, hydraulic. Engineer's work, the subjection of man's material environment to man's service, is only well begun. It must and will go on, and it will go far very soon. Probably no man living has more than the faintest fore-gleam of the development which even the next fifty years have in store for this feature of our present civilization. The force working here will have to be vastly enlarged. Only, be it observed, numbers are here as elsewhere of much less consequence than quality. If thorough preparation for one's profession is always important, as is certainly true, it is specially vital to success in engineering, where so much depends on exact knowledge—where mathematics and acquaintance with physical laws figure so conspicuously. Besides being in a high degree both useful and intellectual, engineering is a form of activity in which, if you are thoroughly qualified for it and unremittingly industrious, excellent remuneration may be expected, and that without resort to doubtful devices.

At the risk of offending some readers and surprising more, we venture, lastly, to speak of politics as in itself a highly desirable profession. Good citizens who are so situated that they can compete for public office ought to be encouraged to do so. No more useful career is possible in this age than is presented by politics conscientiously prepared for and pursued. The common thought that it is mean to seek office or to accept an office unless it has sought the man, is wholly perverse. We need that hosts of thoroughly able and moral young men, well trained in political and social science, including ethics, should set politics before themselves as their

life-work. Do not sneer at professional politics if only it is of the right kind. Politics ought to be a profession. Rightly followed, it would be a noble one.

To be a public servant after this fashion would require extraordinary grace. To succeed, one must religiously cultivate the hard side of his nature, nerve to face wicked men, kindly to endure lies, libels, and the whole contradiction of the public's enemies against him, to give blows as well as take them. Where are the men who will covet political careers with this spirit, preparing for, and if possible, entering public life with a determination to make it purer and more efficient, not waiting to be asked and urged to do this, but seeking places of trust, competing with selfish schemers for chances to exert great power in the capital affairs of men?

VERSES.

[These lines are said to have been written by Princess Amelia, daughter of George III].

Unthinking, idle, wild and young
I laugh'd and talk'd and danced and sung;
And proud of health, of freedom vain,
Dream'd not of sorrow, care or pain;
Concluding in these hours of glee,
That all the world was made for me.

But when the days of trial came,
When sickness shook this trembling frame,
When folly's gay pursuits were o'er,
And I could dance and sing no more,
It then occurred how sad 'twould be
Were this world only made for me.

THE MOORS IN SPAIN.

BY EDWARD H. ANDERSON, JR.

The term Moors properly applies to the Berbers of North Africa, but is used to signify Arabs and other Mohammedans who conquered and inhabited Spain.

Previous to the sixth century after Christ, the Arabs were a wild and a savage people, composed of clans or tribes very similar to the tribes of the American Indians.

About the middle of the sixth century, the Prophet Mohamet arose and began to preach the religion of Islam. This religion taught a belief in one God, with Mohamet for his prophet. It united all these clans into the Moslem people, and filled them with a desire to conquer all mankind, and bring them to a knowledge of what they believed to be the truth.

They began by conquering all the surrounding people, and then overran the northern part of Africa. There was one city, however, the Fortress of Ceuta, which they could not conquer until a quarrel arose between Count Julian, the governor of Ceuta, and Roderick, the king of Spain. Count Julian out of revenge to the king for bringing his daughter into disgrace, determined to deliver Spain into the hands of the Mohammedans. He went to Musa, to the governor of North Africa and told him about all the wealth of Spain, and that all that he had to do was to go over and take the country, and Julian would loan him the ships to do it.

Musa thought this was only a scheme to entrap him, so he sent out a small force of men to see if it was as Julian had said. When they returned they reported that all he had said was true.

He then sent a force of 7,000 men under General Tarik who was afterwards reinforced by 5,000 Berbers. In 711 A. D. on the river Guadalit, in Spain, Tarik, the Moor, met King Roderick of Spain with a force of 72,000 men. But Roderick's men were not very true or brave for they had been made weak by over-indulgence, or lack of patriotism. The two armies fought a battle which lasted a week, the result of which really put the whole of Spain into the hands of Tarik, the Moor.

After this battle Tarik divided his army into three parts and sent them through Spain to conquer all the cities. They found very little resistance, and the country was soon in the hands of the Mohammedans. The Moors pressed their conquests northward to Tours, in France, where a battle was fought in 721 A. D., which decided the great question as to whether Europe was to be Christian or Mohammedan. This, like Saratoga, was one of the great decisive battles of the world. There the Moors met no such emasculate race as the Spaniards, and after a sore defeat, they turned their attention to the development of the country which they had conquered.

The people of Spain soon found that they had been benefitted by a change of masters. Never was this country so mildly, justly and wisely governed as by her Arab conquerors. They were left free to worship whom or what they pleased. Cities innumerable sprang up in the rich valleys. Art, literature, and science prospered as they then prospered nowhere else in the whole of Europe. Christian students flocked from France, Germany, and England, to gain the knowledge which was only to be received in the cities of the Moors. Cordova, Granada, Seville, became famous the world over. The surgeons and doctors of Spain became famous everywhere. Women were induced to devote themselves to study, and among the physicians of that early day were to be found many women.

Here is what a noted writer says: "Mathematics, astronomy and botany; history, philosophy and jurisprudence, were to be mastered in Spain, and in Spain alone. The practical work of the field, the scientific modes of irrigation, the arts of fortification and ship-building, the highest and most elaborate products of the loom, the graver and hammer,

were brought to perfection by the Spanish Moors. Whatever makes a kingdom great and prosperous, whatever tends to refinement and civilization, was found in Moslem Spain."

We are told that the city of Cordova had a public library of half a million books. Their public baths were numerous, for, with them as with the Latter-day Saints, cleanliness was a part of their religion.

But, as is too often the case, when peace was secured, jealousies and strifes frequently arose among them, and in the tenth century the Spaniards began the attempt to reconquer their country. But the Moors lived in Spain for nearly eight hundred years, and ruled the country, and brought it to a degree of refinement and civilization such as it had never known before, nor has seen since.

Finally city after city gradually gave way before the Christians who pressed upon them from the north, till in 1492, under Ferdinand and Isabella, Granada, the last stronghold of the Moors, where stood the glorious castle of the Alhambra, like a beautiful paradise on a hill, was delivered over to the Spaniards, and the Moors were banished by millions to Africa. Here they roam to this day without a home or country.

Here is a pretty and true passage from Stanley Lane Poole:

"The Moors were banished; for a while Christian Spain shone like the moon, with a borrowed light; then came the eclipse, and in that darkness Spain has grovelled ever since. The true memorial of the Moors is seen in the desolate tracts of utter barrenness, where once the Moslem grew luxuriant vines and olives and yellow ears of corn; in a stupid, ignorant population, where once wit and learning flourished; in the general stagnation and degradation of a people which has hopelessly fallen in the scale of nations, and has deserved its humiliation."

We should not forget that the effects of the Moorish conquest are felt in all Europe and America to this day. These nations have carried out what they learned in Spain long years ago, while the Moors are now without a home, and while the Spaniards who drove them away are still living in ignorance and superstition. For it must be remembered that if we except the acts of Columbus, and perhaps Cortez,

whose histories are so closely interwoven with the American continent, Spain has not risen to a noble act since the Moors were exiled. What gloomy and sorrowful days followed after the Moors were driven away may be learned from the dark history of the Inquisition.

TO THE SOUTH WIND.

Oh southern wind!
Long hast thou linger'd mid those islands fair
Which lie, like jewels, on the Indian deep,
Or green waves, all asleep,
Fed by the summer suns and azure air—
O sweetest southern wind!
Wilt thou not now unbind
Thy dark and crowned hair?

Wilt thou not unloose now
In this the bluest of all hours,
Thy passion-color'd flowers;
And shaking the fine fragrance from thy brow,
Kiss our girls' laughing lips and youthful eyes,
And all that world of love which lower lies,
Breathing, and warm, and white—purer than snow?
O thou sweet southern wind!
Come to me and unbind
The languid blossoms which oppress my brow.

We, whom the northern blast
Blows on from night to morn, from morn to eve,
Hearing thee, sometimes grieve
That our brief summer days not long must last;
And yet perhaps 'twere well
We should not ever dwell
With thee, sweet spirit of the sunny south,
But touch thy odorous mouth
Once, and be gone unto our blasts again,
And their bleak welcome, and our wintry snow;
And arm us, by enduring, for that pain,
Which the bad world sends forth, and all its woe.

Anon.

A TALK WITH AN UNBELIEVER OF MORMON PARENTAGE.

BY B. F. GRANT.

The following letter written by B. F. Grant to a dear friend, a man very active in some spheres of public life, and many times honored by the people in the locality where he resides, but indifferent to the gospel and the obligations it imposes—is so full of plain, homely reasoning; so quaint and forceful in its illustrations; so full of honest desire to save a friend and extend the kingdom of God; and, withal, so filled with advice suited to the condition of hundreds of young men in our community, as well as to the friend to whom it is addressed, that we give it place in the ERA, without apology for what some might consider its crudeness from a literary standpoint. Brother Grant speaks straight from the heart, not so much from the head, though the reasoning in the letter shows clear conceptions of things as they are, that is, of the truth. It is a testimony of and for the truth that we commend to every young man in the Church of Christ, as Brother Grant commends it to his honorable friend. It should be said also that the letter is published with the consent of the one to whom it was addressed.—ED.]

GRANITE, GRANT CO., OREGON, Nov. 7, 1897.

Hon. B———— B————

My dear friend:—

I suppose you will wonder at receiving a letter from me, but old man, while you may not know it, I often think of you. M—— and I were talking about you the other day, and I concluded to write you. B——, you no doubt know that we lost our little girl of seven on the tenth of June, and as I am now preparing to return home for the winter, the thought of doing so and my darling girl not coming to meet me, makes me very sad at times; and it was while thinking of

you and your similar loss a short time ago, that I was reminded of the way you and many of us have viewed this life and the lives we have lived. Just living for the things of this life and never thinking of that to come. I thank God, our Heavenly Father, every day of my life to think that I have been brought from darkness into light, and can now say that I do know for myself and not for another that God lives and that we are all his children, and that he will hear and answer our prayers if we will but humble ourselves enough to call upon him in prayer. Oh, B——, this life is but a span long at most, and our darling children have gone but a few days ahead of us, and just think, they were permitted to come on this earth and finish their work and return to their Father in Heaven as pure and unspotted by the things of this life as they were the day they were born. Now we all know there must be some wise purpose in placing us upon this earth, if so should we not find out what that purpose is and then see if we are following it? This is no idle word, it is all-important to us. I now ask you, should we take anybody's word on a question of so much importance, or should we not find out for ourselves? You know you have never taken anyone's word for this, and even if you had and did not find it out for yourself, it would do you no good. You can't read or do anything else from the knowledge others possess, but you must go and acquire this knowledge the same as they did and in the same way. When you can learn to read for one of your children, then I will learn the gospel of Christ for you, and when they can get the benefit of your learning to read without learning it for themselves, then you can get the benefit of my knowledge of the gospel of Christ without learning it. When you can impart your feelings of love you have for your wife and children to me so that I can have the same love for them that you have, then I will impart to you the same feelings I have that make me know that God lives and that he has answered my prayers, and in such a way that I know it just the same as you know you love your family. Now, you may say and think, "Well, Fred has got it bad, poor fellow, it is all right, and it will do him good if he really thinks that way. I wish I did, but I can't." And there

you let it end. Oh, poor blind man, why will we let the devil furnish you these thoughts? I will now attempt to show how blind men are when led by the power of darkness. Suppose you were making an assay, and I was watching you, then you would tell me how you did it, and that you received \$500 per month for this work. I would say, "Why, I am working with the pick and the shovel and receiving but \$50 per month. I would give anything if I could assay." Then you would turn to me and say, "Well, if you really wish to know as much about this work as I do, all you have to do is to do the same as I do." Then you explain to me all about making an assay, and how you received this knowledge; then suppose I should go away saying to myself, "Well, poor B—— he has got it bad, but it is all right if he can think this way, but I can't," and at that I am content to stop.

Now, I ask you if I should go on in that way, how long would it be before I would know how to assay, and what would you think of a man that really wanted to know something and would make no effort to inform himself regarding it? Then suppose you were interested enough in having me gain this knowledge to bring one hundred assayers to tell me that they possessed the same knowledge that you did, and that they acquired it in the same way you told me you did. After all this, what would you think of me, if I still would not believe you, or try to find out for myself, but would simply say, "I think you and all these men are deceiving yourselves." Then you might turn to me and ask what I know about assaying anyway, and I would be compelled to say, "I know but very little about it, in fact all I know just makes it that much harder for me to understand it." After all this, if you still found me at work with the pick and shovel, would you think I amounted to very much in this world? Oh, B——, I now ask you in the name of our Lord and Savior Jesus Christ, for your sake, for the sake of your dear family, to stop and think of this subject, and consider how blind a man acting thus would be.

I beg of you to examine your condition regarding the plan of salvation, and see if it don't fit your case to the very letter. You know my past life and the way I have viewed

these things. I now say to you that I have been born again; I am a new man. I have new desires, new thoughts. I have, as you know, traveled both roads and should know something about them. I now say to you (God being my witness, and the memory of my little girl's death fresh in my mind, and knowing if I do not live an honest life I can never go where she is, and the greatest desire that I now have is to so live that I will have her in the life to come)—that I know that the gospel of Jesus Christ is true, and that Joseph Smith was a prophet of the true and living God, and that the Church of Christ has been established on the earth for the last time. I say to you that I know this, and I gained my knowledge by humbling myself in prayer, and asking God, our Father, in the name of his Son Jesus Christ, to give me a testimony of these things for myself, and I have received it by the spirit of God. Now, B——, I don't ask you to take my word for this; it would do you no good if you did, but I do ask you to seek for a knowledge for yourself. This is an individual work, no one can do it for us, any more than they could eat for us, and satisfy our hunger. You must humble yourself enough to bow down and call on the Lord in humility to give you a knowledge of these things, and I promise you that you will know for yourself; there will be no counterfeiting it; you will no longer be in doubt. You can go off by yourself and call on him in prayer; you need not make the start in the presence of any one but your Heavenly Father.

Don't let the thought of what will this or that old friend think of me, keep you from doing what you feel and know to be right, but think of the uncertainty of life and what this means to you and your family. The Lord will prompt you when you read this that you should call on him, but I promise you that the devil will be found at work with ten thousand things to keep you from doing it; but you are the only one to decide which of these promptings you will heed. You know you never did anything wrong in your life, that you did not receive the prompting, "Don't do it, it is wrong," and then would come the other prompting, "Oh, go ahead, it is only a little thing anyway, and then no one will know it, and you are a pretty good fellow anyway, your life is all right." It is

strange how the adversary will make us think we are all right. Do we require any stronger evidence than this that we are here to make a record, and that we are given these two promptings and left to decide which one we will follow? If this were not the case, we would not be working out our own salvation. If you could not do wrong, then you could not be rewarded for doing right, but if you are prompted to do wrong, and you resist it, then you should be and will be rewarded. If you will be honest with yourself, you will admit that you have never tried to investigate and secure a testimony regarding these things. I was thirty-eight years old before I ever offered up a prayer to the Lord, and I do know that he was as pleased to think that I had humbled myself to do this as you or I would be to have one of our children who had been disobedient, come to us and say, "Father, I have sinned, forgive me and I will do so no more, but will obey you." Think of the joy this would give us, and how we would clasp this child in our arms and do all we could to make it feel that we had really forgiven it. Our Heavenly Father will receive you the same as you would your child, and make you know and feel that you were forgiven, and would be so as long as you would follow his promptings.

If you wish to know something about farming, you would go to farmers and talk with them and associate with them. If you wish to know about the things of God, go and talk to him and associate with men of God, and you will find they carry an influence with them for good that you can't help feeling when in their presence, any more than you could stand by a red hot stove and not feel the heat from it. I might pick some fruit of a peculiar kind and taste it, and taste it, and then turn to you and say, "It is good, but has a very peculiar taste;" you would think maybe it had, but you would not know. One hundred more might go and partake of this fruit, and turn and tell you the same as I had done regarding the peculiar taste, but this would only strengthen your belief, you would still be in doubt; but if you go and partake of this fruit, then all doubt is removed; you have an actual living knowledge for yourself thereafter, and no amount of talk from others that have not tasted this fruit and don't know of the peculiar taste it has,

could change your knowledge. You yourself might go on all your life telling this to others, and never succeed in finding one that would accept your testimony, still this would not change the fact that you were telling the truth. We find that in the time of our Savior, they would not accept his testimony, but put him to death, not for any wrong he had committed, but for the gospel he preached. We also find in our day they would not accept the testimony of the Prophet Joseph Smith, but he died a martyr for the gospel of Christ, and not for any wrong he had committed, and so it has been in all ages and will continue to the end of this world.

I might go on telling you that I know this is the gospel of Christ. Your dear old mother whose word you would stake your life on for things pertaining to this life, can tell you that she knows these things, and any number of others might do the same, and still it will count for nothing if you will not try to find out for yourself.

Is it not strange how different things will arouse us to action? Now if I were to come to your house and say, B——, one of your cows is down here in a mud hole, and will die if you don't get her out at once, you would not doubt my word for one moment, but would hardly wait for me to finish until you would be off to save the cow. Now comes the rub my boy. I say to you repent of your sins, go down into the waters of baptism, take your family with you, then go to the temple of the Lord and have them sealed to you for time and eternity, and then strive to keep the commandments of God and I promise you that you will have your little girl who has gone to the Great Beyond and as many more of your children as shall go there as pure as she was, and that you will all gain life eternal, worlds without end.

Now, you would take my word and go to work at once to save your cow. Is it possible that you think more of your cow than you do of yourself and family? Let us admit that I am deceived in this statement, am I asking you anything that you cannot do without any injury to you or your family? If you do it, it will not hurt you, but if you do not, and it is as I tell you, then you will not have your family in the world to come, for you know you are only bound "Until death doth you part."

B——, I say to you with all the sincerity of my heart that when I went to the temple and had my family all sealed to me for time and eternity that there was a change came over all of us. We thought we loved one another before this, and we did, but there was a new love after we had taken this step. Now, why would I tell you these things if I did not know them to be true? What good would it do me? If I were the only one that could tell you that these things are true, then you might say, and justly too, that I might be mistaken, but when you can find hundreds of thousands that will tell you the same things, among them your own mother, brothers and sisters, are you justified in thinking that they are all deceived, when some of them have spent a lifetime in this work? They must be very dull or they would have discovered that they were deceiving themselves and they would have quit, long before now. But in place of your finding them falling away, you find your own dear mother, now on the verge of the grave, bearing a stronger testimony to you than ever, that she knows this is the work of the Lord, and trying to get you to repent and come and partake of the blessings that she knows will follow if you will but do it. Would she at the last hour of her life try to get you to do anything that she was in doubt about? Think how absurd it is to contemplate her doing such a thing. I say to you, go like a man and investigate this work, and do it before it is too late and hereby give your poor old mother the greatest joy of her life before she is called away, and save yourself and family while you can.

How can I find words to arouse you to action? The church don't need you; that is, in the sense that if it don't get you it will fail and go to pieces—it don't need me; it will go on just the same no matter what you or me may do, but, if this church is what I tell you it is, and by following its teachings we can gain eternal life, and be reunited with our families and friends beyond the grave, not for a short time but for ever and ever—if this be true, I ask you, don't you think we need the church? Now, another thing. Don't let the acts or lives of those that you may know who claim a standing in the church and live unrighteous lives

keep you from doing what you know and feel to be right. The acts of these men and all hell combined cannot change the principles. They are everlasting and never, no never, change so long as time lasts. Let men do or say what they please, these principles will remain until the end of the world unchanged.

Now, old man, you talk to your boy and tell him not to go with this or that boy, for he is a bad boy; and if he don't stay away from him he will get into some trouble. Then you tell him the story of "Old Dog Tray" and try in every way you can think of to get him to mind you. If he will listen to you then you have joy and satisfaction in knowing that he is doing right and trying to carry out your instructions. If this kind of advice is good for the boy, why wouldn't a little of it be good for his father? If his doing your will makes you happy, don't you think your doing the will of your Heavenly Father would make him happy as well as your earthly parents? I can say to you that I have proven for myself that there is no happiness that comes to the human heart like that which comes from keeping the commandments of the Lord, and striving to do right in all things. We are truly born again. We have new love for our family, for our friends and all mankind. We wish to help them all and get them to come and partake of the blessings that we enjoy, and persuade them to ask God our Eternal Father to give them light that they may know of the things of God, and as the good book tells us, we cannot understand the things of God except by the spirit of God, and that we understand the things of man by the spirit of man.

It is with this desire to try and do right myself, and in my humble way, always asking God our Heavenly Father to help me, that I may get others to come from darkness and receive the light of the gospel, that has prompted me to write you today. I do hope and pray that God our Eternal Father will help you that you may ponder over these things and accept them with the same spirit that has prompted me to write them to you.

Dedicating these words to you and your family in the name of our Lord and Savior Jesus Christ, knowing if I have

spoken falsely that I must answer for it, I now swear unto you, as sure as God lives, that I do know that these things are true, and I promise you in the name of the Lord that if you will but humble yourself enough to call upon the Lord, in prayer, you can and will receive a testimony for yourself, and you will know of this doctrine whether it is of man or whether it is of God. I know and promise you this for the reason that we are told that our Heavenly Father is not a respecter of persons, and he will hear and answer the prayers of all his children. I have tried him and found this to be true. Possessing this knowledge I know I can with safety promise you if you will do the same as I have done, you will receive the same testimony that I tell you I have received. May you do this, and may God bless you and your family and give you all a desire to gain this knowledge and help you to obtain it, is the sincere desire and wish of

Your affectionate friend,

B. F. GRANT.

BIBLE STUDIES.

BY NEPHI L. MORRIS.

In the last number we undertook to prove that from the very nature of the thing itself, the New Testament could not be a forgery. In this we shall offer the historical or external proofs of the genuineness and authenticity of the books of the New Testament.

It is an old and quite generally accepted belief that the formation of the New Testament canon occurred while St. John was still alive. In fact Eusebius, with the utmost confidence, quotes as indisputable authority "that the books were originally collected by that apostle." But it is to be observed, says Moshier, that, allowing even the highest weight to Eusebius' authority nothing further can be collected from his words than that St. John approved of the Gospels of Matthew, Mark and Luke, and added his own by way of supplement.

Modern infidels have made most strenuous efforts to fix the date of the composition of the Gospels as far this side of the apostolic days as possible. But there has been preserved to us three most valuable manuscripts which stand out in history as mile posts, the finger boards of which point unmistakably to the middle of the fourth century as the date of their origin. Those are the VATICAN, SINAITIC and the ALEXANDRIAN manuscripts, which are carefully preserved in the libraries of Rome, St. Petersburg and London, respectively. They are unquestionably the oldest copies of the Bible in the world. The wildest and most frantical infidel has not attempted the absurd task of making the date of composition appear later than that fixed by these three landmarks in history, namely 350 A. D. It will now be our purpose to descend as

low as the fourth century and then ascend along the chain of history, link by link, until it shall bring us face to face with the contemporaries of Jesus Christ, the apostles themselves, and there we shall find them writing "those things which they have both seen and heard," and who, at this remote age, can conjure up a refutation of what they say?

In explanation of the lack of evidence to prove that the New Testament canon was not officially formed or fixed in the very earliest days, let us make this observation: Those hot and furious persecutions of the first four centuries were carried on, not only against the Christians, but against the Christian writings as well. And had the councils assembled and publicly recognized certain books as being authoritative they would thereby have imperilled those very books they treasured so highly and which they so sincerely desired to preserve. And thus it was when the Council of Laodicea assembled, 364 A. D., it did not officially form the canon of the New Testament, but, as Dr. Lardner observes, simply mentioned those books which were to be publicly read.

This external evidence comes to us from the testimony of ancient writers who have quoted or referred to the books of the New Testament, in various languages, whose writings are still extant. Among this class of witnesses will be found, not only Christians, but adversaries to the Christian faith, and together, they permit us to ascend right back to the very fountain and source of Christian literature—the apostolic days. This sort of evidence, Dr. Paley has remarked, "is of all others the most unquestionable, the least liable to any practices of fraud and *is not diminished by the lapse of time.*"

Commencing, then, at the fourth century, which is so replete with witnesses to the genuineness of the New Testament, that we find among its writings not less than ten complete catalogues of these books. Six of them agree exactly with our present canon; they are the lists of Athanasius (A. D. 315), Epiphanius (A. D. 370), Jerome (A. D. 392), Rufinus (A. D. 390), Augustine, Bishop of Hippo, in Africa (A. D. 394), and the list of books prepared by the twenty-four bishops assembled in the third council of Carthage (at which Augustine was present, A. D. 397). Three of the remaining four omit the Apocalypse

and the remaining one omits it and the Epistle to the Hebrews as well.

Of these catalogues Jerome's stands foremost. He was the most learned of the Latin fathers and he was particularly qualified, not only by his erudition, but by his extensive research and various travels, and his long residence in Palestine—all of which eminently fitted him for the investigation of the genuineness and authenticity of the New Testament books. He separately enumerates the Gospels by their authors' names, mentions the Acts as another work of Luke's and says that Paul addressed epistles to seven churches and concludes his catalogue with the remark that the Revelation of John has in it as many mysteries as words. In other writings he expressly says that the Apostle Paul wrote the epistle to the Hebrews. Damasius, Bishop of Rome, employed Jerome to revise the Latin versions of the New Testament by many Greek copies collected for the purpose. This task, Jerome tells us, he performed with great care about the year A. D. 384. The next distinguished writer anterior to Jerome was Eusebius, Bishop of Cæsarea, 315 A. D. He was a man of deep learning, good judgment and was a close student of the scriptures. His works abound with quotations from nearly every book of the New Testament *as we have them today*. In his Ecclesiastical History he enumerates and classifies the books which were "universally received as the genuine works of the persons whose names they bear." Then he mentions under different classes all the books of the New Testament. He mentions the apocryphal writings and brands some of them as "spurious and impious trash." A few years prior to the time of this historian, or about A. D. 300, lived Ambrosius, a teacher of rhetoric in Africa, and Lactantius his pupil. They, together wrote, among other books, an elaborate vindication of the Christian religion, in which they quote from the New Testament, which clearly proves their acquaintance with and acceptance of the New Testament writings. Lactantius made the observation that the Christians of his age were so familiar with the language of scripture that they could not easily avoid the use of it whenever they discoursed on religious subjects. During the next preceding forty years, the imperfect remains of

at least seven witnesses are extant, in which they either cite the names of the New Testament books or make direct and respectful references to them; but at this time (A. D. 260), away off in Germany lived one Victorinus, Bishop of Pettaw, who is particularly worthy of notice because of his remoteness from the learned Africans, Origen and Cyprian. He wrote commentaries of various books of the Bible, particularly of the Apocalypse, a treatise on some passages of Matthew's Gospel and a number of controversial treatises against the heretics of his day, in which we have fine testimonies to almost every book of the New Testament.

Of all the fathers who lived in the third century the most learned and laborious unquestionably was Origen, who was born in Egypt about the year 185 A. D., and died A. D. 253. It is said of him, that his life was a stronger recommendation to Christianity than his writings. So high was the estimation in which he was held by those who knew him, both for his piety and learning, that even among the heathen philosophers there were some who submitted their works to his revision and even dedicated their works to him. He wrote profusely along the lines of commentaries, tracts and homilies and through his works he uniformly bears testimony to the authenticity of the New Testament, *as we now have it*; and he is the first to give us a catalogue of those books which are universally considered as genuine by Christians. Two of Origen's pupils, Gregory and Dionysius, both of whom were bishops and men of recognized learning and piety, afford us many testimonies to the New Testament. The martyr Cyprian, Bishop of Carthage, gives us copious quotations from nearly all of the books of the New Testament. His death occurred in the year A. D. 258.

Going back to the year 230 A. D., a period opens to us which extends from that date to the beginning of the century, which supplies us with fragmentary documents quoting profusely from the New Testament. Notably of that period was Caius Romanus who quotes from each of the Pauline epistles; and in that same early period of Christian history a harmony of the four gospels was prepared by one Amonius; and contemporary with him lived Julius Africanus who undertook the

task of removing the seeming contradictions in the genealogy of Christ as related by Luke and Matthew.

Leaving the third century and ascending into the second, we come first upon Tertullian, who was born about A. D. 160, and died sixty years later. "He uniformly recognizes the four gospels as written by the evangelists to whom they are ascribed; distinguishes Matthew and John as apostles and Mark and Luke as apostolical men, that is, companions of the apostles, and asserts the authority of their writings as inspired books, acknowledged by the Christian church from their original date." This writer's quotations are accompanied by the *name* of his authority. Dr. Lardner has observed that quotations from the small volume of the New Testament by Tertullian, "are both longer and more numerous than the quotations are from *all* the works of Cicero, in writers of *all* characters, from *several* ages." And it must be remembered, as Tertullian asserts, at the time of his writings the Christian scriptures were open to the inspection of both the Christian and the pagan world. It would appear that there was at that time a Latin version of the New Testament. Contemporary with Tertullian lived Clement of Alexandria who quotes nearly all of the New Testament books. His testimony is of great weight, for the reason that it comes from a man of learning, who travelled very extensively in quest of authentic information, and did not accept as true the Christian books until his deep and earnest research had elicited truth and fact sufficient to banish all his doubts and pre-conceived prejudices. In the year A. D. 181 Theophilus, Bishop of Antioch, wrote three small books in which are found quotations most unmistakably made from the writings of Matthew, John and Paul. The most polished and elegant writer of Christian antiquity, Athenagoras, a philosopher of Athens, who lived about 180 A. D., in his apology for the Christians written to the Emperor Marcus Antoninus and in his treatise on the Resurrection of the dead, indisputably quoted from the gospels of Matthew and John, the epistle to the Romans and both epistles to the Corinthians.

Prior to these, and about the year A. D. 170 lived Irenæus, Bishop of Lyons, who is distinguished in the fact that he was a disciple of Polycarp, who was a disciple of the Apostle John.

He was familiar with many who had both seen and heard the Apostles and received from them the gospel. Of the many books which came from this author, only five remain and they were written chiefly against the heretics of his day; but from them it is evident that he received as authentic nearly all of the books of the New Testament and ascribed them to their various authors as we do today. Lardner says, "his quotations are so numerous and many of them so long as to afford undoubted evidence that the books of the New Testament which were known to the disciples of Polycarp, are the *same* books which have descended to the present age."

About this time (170 A. D.) or at any rate during the reign of Marcus Antoninus, the Christians in Gaul endured most cruel persecution, particularly at Vienna and Lyons. They wrote to their fellow religionists of Asia, to whom they narrated in an affecting manner what they suffered. In this correspondence, most of which can be found in Eusebius, book IV., there are direct references to the Gospels of Luke and John, the Acts, six of the Epistles and the Apocalypse. Contemporaneous with this occurrence lived Melito, Bishop of Sardis, a most voluminous writer, as the titles of thirteen of his books are handed down to us. This bishop, in order to determine the Jewish canon, travelled into the East and left us a catalogue of the *Old* Testament; there is good ground for the assumption that at that time there existed a *New* Testament. Melitus wrote a treatise on the Revelation of John. Hegessipus, a converted Jew, born early in the second century, relates that in his journey from Palestine to Rome he conversed with many bishops, all of whom held one and the same doctrine; "and that in every city the same doctrine was taught, which the law and the prophets and the Lord teacheth," in which passage by "the Lord," he must mean the Scriptures of the New Testament, which he considered as containing the very doctrine taught and preached by Jesus Christ, observes Dr. Lardner.

About the year A. D. 172, lived Tatian, a gentile, who was converted to Christianity by comparing paganism with the new faith. After the death of Justin, whose follower he is said to have been, he fell into heresies. However, he com-

posed a harmony of the gospels, called the "Diatessaron," *of the four*. In this work he is charged with having changed the texts so that they would conform to his heretical views. Fragments of this production are preserved by Clement of Alexandria who wrote against Tatian. Among the several eminent Christians who wrote concerning this work is Theodoret, Bishop of Cyrus, of the fourth century. He says that he saw the work which was changed and corrupted and "was in use by many of the orthodox themselves, from whom he collected and took away two hundred copies in order to substitute for them others which were not altered."

One of the most learned and heroic fathers of the second century was Justin Martyr who joined the church in the year A. D. 133, and suffered death for his convictions, 164 A. D. After a careful study of most of the systems of philosophy he threw them aside and accepted the Christian faith. His sincerity, learning, and antiquity makes him a witness of the highest importance. To the synoptic gospels he makes the following direct references. "Memoirs of the apostles and their companions who have written the history of all things concerning our Savior, Jesus Christ." He also expressly states that the writings of the apostles were read and expounded in the public worship; from which it is evident that the gospels were at that time well known in the world. In his writings he either quotes from or makes direct references to at least twelve books of the New Testament, and expressly says that the Apocalypse was written by "John, one of the apostles of Christ." The public life of Papias, Bishop of Hierapolis in Asia, is placed between the years A. D. 110 and 116. He was well acquainted with Polycarp and John the presbyter, and most probably knew John the apostle. He bears direct testimony to the books of Matthew, Mark, two Epistles, the Acts and Revelations.

Link by link have we followed the unbroken chain of witnesses back to the very age in which apostles themselves lived. Among the fellow laborers of the apostles five men stand out in particular prominence, whom the Christian world is pleased to call the APOSTOLIC FATHERS: they are Barnabas, Paul's companion (Acts XIII: 2, 3, 46, 47; and I. Cor. IX: 3); Clement,

Bishop of Rome, and an associate of Paul in the ministry (Phil. IV: 3); Hermas, whom Paul also mentions in Romans (XVI: 14); and Ignatius, Bishop of Antioch, A. D. 70, who suffered martyrdom 116 A. D. It is claimed by some that he was one of the little children whom Jesus took up in his arms and blessed. Polycarp was a convert of the Apostle John, by whom he was also appointed Bishop of Smyrna. He had conversed with many who had seen Jesus, and he is supposed to be the angel of the church to whom the epistle in Revelations is addressed. Each of these fathers have left us various writings which are still preserved and classed among the Apocrapha writings of the New Testament. They quote from the books of the New Testament; and one of them, Polycarp, in one epistle, as many as forty times makes allusion to the different books of the New Testament. The Apostolic Fathers were the chief person. from whom the writers that immediately succeed them received the information, which they have transmitted to us concerning the authors and the general reception of the books of the New Testament; hence the importance of their testimony.

We may observe of the preceding testimonies that the Apostolic Fathers, without any professed intention to ascertain the canon of the New Testament, "have most effectually ascertained it by constant quotations from it, or by their explicit reference to it as the authentic scriptures, received and relied on as the inspired oracles of the whole Christian church. And what is of chief importance on this subject, in all the questions which occurred to them, either in doctrine or morals, they uniformly appealed to the *same scriptures which are in our possession today.*" And it is reasonable to believe that at that early date, the first century, the New Testament existed in the form of a volume collected together. This supposition is fairly well supported by the following from Ignatius, who says, "in order to understand the will of God, he fled to the gospels, which he believed no less than if Christ in the flesh had been speaking to him, and to the writings of the apostles, whom he esteemed as the presbytery of the whole Christian church." The *gospels* and the *apostles* in the plural suppose that the writings referred to had been collected and

were read together. Lastly, we have the contemporary apostles referring to each others' writings; thus Peter, speaking of Paul's epistles, says (2 Pet. III: 16) "that the unteachable and unstable wrest them, as they also do the *other scriptures*, unto their own destruction."

In reviewing the body of evidence which has now been stated, "it is considered of great importance that the witnesses lived at different times, and in countries widely remote from each other," as already noted in each case. And all authorities on this subject concur in this fact, that the books of the New Testament were equally well known in distant countries and were received as authentic by men who had no interviews with each other.

YOUNG CHARACTERS IN HISTORY.*

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IV.

JOAN OF ARC.

France has produced some of the most unique characters in history. The mingled Teutonic and Celtic blood has imparted enough tenacity on the one hand and enough brilliance on the other, to make the French people pre-eminent in many lines of effort. The military and administrative genius of Napoleon has been briefly outlined. The mathematical ability of Vauban and Descartes; the erratic, though brilliant, educational ideas of Rousseau; the governmental power of Charlemagne; the dramatic workmanship of Moliere and Sardou; the novelist's skill of Dumas and Daudet; and the art of Millet and Bonheur, represent but a few landmarks in the wide extended field of consummate genius covered by the French.

Standing out in perfect distinctness, different from all other historic characters, and excelling all others in the power of mingled enthusiasm and firmness, is the French peasant girl, Joan of Arc. So strikingly French is she, indeed, that historians among her countrymen declare that no other nation could have produced such a character. However that may be, it is safe to say that no other nation *has* produced

*In the January number, in the first article on Napoleon, a quotation was ascribed to Wendell Phillips, for which credit should have been given to Charles Phillips, the Irish barrister.—W. D.

such a one. The elements in her character which have rendered her unique, will be briefly traced.

One of the purposes of these sketches is to show whether the subjects of them have fulfilled in advanced life the promises of youth, or overcome its weaknesses. To Joan of Arc this test can not be applied, for she finished her work and her ashes were scattered to the winds when scarcely more than nineteen years had passed over her. The one promise of her childhood she fulfilled by the one great, heroic act of her maidenhood. Her youth, as a part of herself, being canonized in the hearts of her countrymen, they are proud to speak of her as *la Pucelle*, the *maid* of Orleans. Her chief weakness, her enthusiastic zeal, was the main element of her strength; fortunate it was that she did not overcome it.

Jeanne D'Arc as she is known in France (though in this article the English name Joan will be used) was born about the year 1410, in the village of Domremy, eastern France. Her father, a poor shepherd, could give her no more than a mere subsistence; of education she had none. This fact may have been fortunate rather than otherwise, for her mind was left free and virgin for strange impressions, and the planting of the seed destined to spring into a full fruition of mingled martyrdom and glory. The humble occupation of a shepherd girl was the element in which she could best grow so as to meet the needs of France.

It is necessary for us to know what those needs were, in order to understand Joan's peculiar youthful thought and feelings. She was born during the progress of the devastating, cruelly destructive Hundred Years' War, between France and England; and grew up in the midst of the scenes incident to it. During her early youth, the issue was between Henry VI. of England and the Dauphin, son of Charles VI. (afterwards Charles VII. of France), both of whom were claimants for the French crown. In support of Henry's claim, the English invaded France, and were supported by many of the "border-folk" (the Burgundians) within a few miles of Joan's own village. While actual war did not come into her immediate experience at this time, yet its echoes disturbed her, and tales of its horrors were not infrequent to her.

She grew up with the cries of distracted France sounding in her ears.

The dauphin was weak and pleasure-loving, and failed to assert his right to the throne, partly because he had been led to doubt his own legitimacy. He lay in his court, dallying with pleasures both innocent and guilty, while the English forces fought their way from the north toward the heart of his kingdom. His generals were brave, but profligate, and their excesses weakened their efforts by destroying all discipline. City after city was taken by the English, and to the cries of the French for succor no satisfying answer could be wrung from the dissolute prince. What France needed, therefore, was a leader for her armies and inspiration for her king. Both were to come from the same source, and that a most unlikely, though not unexpected one. France had been betrayed by a woman, the mother of the dauphin; her deliverance was to be wrought through a woman, a virgin from the peasantry.

All the qualifications for such a deliverer were found in the peasant girl Joan, developed in her from early childhood by the vicissitudes of France. Among the qualifications needed were perfect purity of thought, word, and action, intense religious zeal, strength of will, great personal bravery, unbounded enthusiasm, and magnetic control over rude natures. These qualities developed in order, and came to her assistance in time of greatest need. In none of them was she found wanting while her mission lasted, except momentarily, when terror overcame her and forced her to display woman's natural weakness.

Her purity from early girlhood to the time of her death, was beyond the shadow of doubt. Her shyness prompted her to avoid the society of other youthful villagers, and seek the solitude and sacredness of her own thoughts. This tendency continued through her later girlhood at Domremy, and prompted her to repel the matrimonial advances of young men of her village, since she considered herself devoted to the cause of France's deliverance. But most wonderful of all was the preservation of her purity during the ten-fold perils of her marches and military campaigns. A journey of one hundred and fifty leagues in the company of men and without a

female comrade, the dangers of her marches at the head of her forces; her necessary encampment in company with her officers and men; and worst of all, the insults she was forced to endure from her brutal captors during her imprisonment were safely passed. She died a virgin. Through her pre-eminent virtue she was able to check many abuses of the camp, driving away the female camp-followers, and leading the officers and men, through shame of conscience, to forsake dissoluteness and lead lives worthy of a Christian soldiery. One step from the path of virtue, even though taken under duress, would have robbed her of this moral power, and degraded her to a position of a despised woman of the camp. Her purity also deprived her judges of a mighty weapon. They sought far and near for a stain upon her character, to prove her guilty of a league with evil spirits. The search brought out only stronger evidences of her virtue. Had they proved her guilty, they could have burned her without a qualm of conscience, as a witch; for according to the old superstition, only a woman who had forfeited her virginity could be in communion with evil spirits.

Her religious zeal had been developed from early childhood. She had been brought up almost in the shadow of the *Arbre des Dames*, a tree under whose branches, according to the old tradition, fairy spirits were wont to hold their solemn assemblies. For the imaginative girl it was but a step to the claim (whether true or false it is immaterial) that heavenly voices had sounded in her ears, bidding her to go to the rescue of distracted France; that she had seen heavenly visitors in their divine effulgence; Michael, the archangel, St. Catharine, and St. Margaret, the last two the guardian saints of the Domremy church. Though she was only thirteen years old when these apparitions first came to her, she adhered even in the face of inquisitorial pains, to the reality of her visions. She was impelled to an implicit faith which never deserted her, but became more and more sublime with the growth of her experience. During all her heroic labors she submitted herself to the guidance of the mysterious "voices" which came to her in time of need, and prompted every action. She manifested no spirit of rebellion against

her superiors in the church, and even when their questions were intended to entrap her into admissions which would cost her life, her answers were full of the essence of humble obedience to spiritual authority. Even her sword and her banner were sanctified to the service of God. When she came to the dauphin, Charles, she came in the name of the Lord, announced herself as the divinely appointed deliverer of France, recognized the prince, notwithstanding his disguises, though she had never seen him before, and overcame all objections to her claim. In fact her zeal was irresistible. Under its influence, she surmounted all obstacles to the accomplishment of her destiny, until this zeal was exhausted and her mission completed. Whatever she attempted afterward, failed utterly. When she raised the siege of Orleans and saw the dauphin crowned as Charles VII. at Rheims, her enthusiasm left her. She was no longer the saint, but a warrior; no longer the mild and gentle maid, but a leader of men to war; not one who shuddered at the effusion of blood, but one who spoke of her sword as "excellent for thrusting or cutting;" no longer mild, but stern and cruel in her treatment of dissolute camp-followers; no more the protectress of human life, but one who had given up a prisoner to death. In short she was no longer filled with the self-confidence which had enabled her to put down all opposition, but doubt and hesitancy had taken possession of her soul, and every important effort failed through weakness.

After the fatal day of her capture in the outposts of Paris, her religious zeal and enthusiasm changed to resignation, and she entered with meekness on the path which led to her inevitable doom. Taken to Rouen and confined in an iron cage; accosted and treated as a witch; questioned on the most delicate matters; and, it must be said, prejudged to her doom, she preserved a calmness and humility which displayed the saint. Cruel though the statement seems, it may be said that for the sake of her reputation in history, it was well that she was captured by her enemies before she could proceed farther in her military career and display the stern qualities whose threatened development has been referred to.

Her demeanor under these trying ordeals is well illus-

trated by her reply to one of her prosecutor's questions: "Do you know yourself to be in the grace of God?" he asked. "If I am not in the grace of God," she replied, "I pray God that it may be vouchsafed to me; if I am, I pray God that I may be preserved in it."

Her last companion was a priest, the crucifix was the last object she looked upon, and she died with the name of Jesus on her lips. Her intense religious zeal and her humility in the midst of troubles completely changed the opinion of the English regarding her. At the time of her capture she was, in their view, a demon, prompted in her work by evil spirits. When she died, one of the English officers is said to have exclaimed, "We are lost; we have burned a saint!" And a rude soldier who fulfilled a vow by casting a faggot on her funeral pile just as she died, declared that he saw a dove fly out of her mouth with her last sigh. In spite of his comrade's attentions, he died of despair. It is a remarkable fact in this connection that although she was put to death on a charge arising out of religious bigotry, she proved herself "true to death" to her childhood's faith. Though betrayed by her countrymen and deserted by her king, she had no word of censure, but defended them against all assaults.

Her strength of will was so great as to stand every test. If she felt her "voices" urging her onward, nothing could check her. Her officers, in a council of war, had decided upon a line of action different from her determination. "You have been to your council," she said, "and I to mine. Be assured that the council of God will hold good, and that the council of men will perish." In spite of their vehement arguments, she remained firm in her determination, and carried her point. But perhaps the most striking exemplification of her strength of will occurred at the time of her departure for the camp. Parents, priests, officers, soldiers, and even the king attempted to dissuade her, but she overcame all opposition and placed herself at the head of the army. "Daughter! go forward; I will be thy helper—go!" said the voices; and "feeling so joyful as is wondrous to tell," she went in answer to the mandate.

The greatest test of personal bravery is to go into un-

familiar scenes of danger without flinching. Actual warfare was most unfamiliar to the young girl. True, in her Domremy home in early womanhood, she had several times given up her room to wounded soldiers and had attended them with gentle skill; but it was vastly different to see the soldiers receive their wounds and be among them as they fell. Yet she rushed into such dangers boldly and cheerfully, always acting as van-guard in an attack and rear-guard in retreat. Some of the acts of heroism performed by this maid of eighteen would have done honor to a veteran of the wars. It was this insensibility to danger which caused her to remain too long as a guard to her party, on the day of her capture. Seeking their own safety they left her in the hands of her enemies.

Her enthusiasm was the direct result of her religious zeal, and has already been treated. Whether listening to the promptings of her mentors, or following their urgings to the front of battle; whether leading an army or disciplining a camp; whether bending in humility before her king, or urging him to act the man for his country's sake; whether driving the English before her in terror, or being burned by them as a witch, she preserved her enthusiastic faith in her own mission, and never for a moment doubted its justice and its inspiration.

Her command over the rude natures of her associates was marvellous. When she arrived in the camp, she found a drunken, licentious, profane rabble, guilty of all sins and possessed of no graces. Before she had been there a month, order had come out of chaos and the camp had become a scene of daily prayer and praise. Even the leaders were transformed by the magic of her presence. Discipline was quickly developed through this religious improvement, in a manner equaled only in the case of Cromwell's famous "Ironsides." Under the influence of this new spirit of fervor and discipline, Joan's army was able to enter Orleans, sorely beleaguered by the English, and raise the siege. Under its guidance her party took town after town, until Charles was conducted in safety to the cathedral city, Rheims, and crowned in triumph. The relief of Orleans gave to her the proud title, "Maid of Orleans;" the crowning of the dauphin at Rheims secured to

him the permanent title, king of France, by forestalling similar action in behalf of the English Henry.

But if her influence over rude natures was great in her hours of triumph, what was it at her death? As the flames mounted the high scaffold, on which she had been placed, in order that no one might, by a sword-thrust, end her sufferings, her woman's weakness asserted itself only for a moment. As the pain deepened, and the flesh began to shrivel, the spirit asserted its freedom, and the maid became a martyr. No revilings, no complainings, but the spirit of patient resignation, marked her closing moments; and the men whom nothing but this scene could satisfy, turned from it, their eyes quenched with tears. No more an enemy was she to them; no more a demon in woman's guise; no more their poor, despised victim; but, triumphant in her patient sufferings, she overmastered them, their hatred and their vengeance, and secured a perpetual dominion over the hearts of men.

Says Michelet: "There have been many martyrs; history shows us numberless ones, more or less pure, more or less glorious. Pride has had its martyrs; so have hate, and the spirit of controversy. No age has been without martyrs militant, who no doubt died with a good grace when they could no longer kill. Such fanatics are irrelevant to our subject. The sainted girl is not of them; she had a sign of her own—goodness, charity, sweetness of soul.

"May new France never forget the saying of old France, 'Great hearts alone understand how much glory there is in being good!' To be and to keep so, amidst the injuries of man and the severity of Providence, is not the gift of a happy nature alone, but it is strength and heroism. To preserve sweetness and benevolence in the midst of so many bitter disputes, to pass through a life's experiences without suffering them to touch this internal treasure—is divine. They who persevere, and so go on to the end, are the true elect. And though they may even at times have stumbled in the difficult path of the world, amidst their falls, their weaknesses, and their infancies, they will not the less remain children of God!"

RELIGIOUS FAITHS.

V.

THE DOCTRINAL POSITION OF THE PRESBY- • TERIAN CHURCH.

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No one will criticise this paper because not all is said that might be said under our theme. It is possible to put a pint of water into a pint cup, but not more than that. So it is not possible to comprehensively represent the great Calvinistic system of doctrine in a brief paper. It is true that the distinguishing features of this theology can be stated in five leading points, as, particular election, definite redemption, race apostasy and depravity, efficacious grace, and perseverance of the saints. When so stated, however, no one but a theologian understands it. But as this paper is not for the learned, but for people of ordinary information, a point of view must be secured other than that from which the scientific thinker looks. This lofty system of truth must be reduced to such a level, and be stated in such language, as to be intelligible to every reader. In order to this it will be convenient to look at it from three points of view. Of these the first will be the *historic*.

Historically considered the Presbyterian system of doctrine has passed through four definite stages of development. The first of these is the *apostolic*. The apostle Paul reduced it to definiteness and systematic coherence in his epistle to

the Romans. Three hundred and fifty years later it was restated and elaborated by a man born in Numidia, 354 A. D. and died 430 A. D., who was bishop of Hippo, and now called "the most celebrated father of the Latin Church," Augustine by name. From his name our Pauline theology was called Augustinianism. It prevailed in the Western or Latin church until the mediæval darkness and corruption made semi-Pelagianism more acceptable to the Church of Rome. Thus from the Augustinian elaboration and defence of our New Testament theology, to the age of the fifteenth century Reformation, eleven hundred years dragged their weary length, when in the din and danger of the Christian protest against the papal hierarchy, John Calvin, born at Noyan, France, 1509, and died at Geneva, Switzerland, 1564, uncovered our noble theology and cast it in a new mould in his "Institutes of the Christian Religion." From that date—1536, when the Institutes were published—to the present time this body of divinity has been called "Calvinism," a name that impartial history will ever honor, a system of truth that will endure to the end of time.

A little more than a century after this—July 1, 1643—the Westminster Assembly was convened by order of the Long Parliament. The purpose was to construct a creed that should set forth in clear and solid form the "system of doctrine" taught in the Bible, or, as Parliament stated it, "as shall be most agreeable to the word of God." The result of the more than five years' work of this venerable body of divines was the little book now known as the "Constitution of the Presbyterian Church." The Confession of Faith and the two Catechisms of this book represent the doctrinal position of our church, the subject of this paper. Of this little book no student of either theology or scripture can afford to be ignorant. It is among the greatest symbols of faith, if not the greatest in Christendom.

We now pass to the second point, the position of the Presbyterian Church with reference to the Bible. It is imperative that this should be clearly understood before the strictly doctrinal position is stated.

The Presbyterian is a Bible Church. It devoutly believe

the Bible. From Genesis to Revelation it accepts the Christian scriptures as the word of God, the only infallible rule of faith and practice, wherein is revealed what man is to believe concerning God, and what duty God requires of man, the chart and compass of our apostate race, the power of God unto salvation from sin and endless death, through vicarious blood, to every one that believeth, a sufficient revelation of the character, plan, and Grace of God to meet and satisfy all human needs and bring all God's believers without spot to glory. (Confession of Faith 1: 6. II. Tim. 3: 16-17).

It ought here to be said that this church does not accept any other book, books, or documents claiming divinity as inspired scripture. In its judgment the Bible stands alone, a peerless and unique Book, among the writings of humanity. This position is maintained, not because of any *inability* in God to further reveal himself, should he desire to do so, but because it finds no adequate evidence that he has done so outside the Bible, the documents claiming inspiration coming with insufficient credentials to evince their divinity and establish their inspiration. Because of this want of evidence this church rejects as apocryphal or spurious all books that challenge faith, and accept the Bible alone as the "lamp to our feet and light to our path."

If any other book could evince the "heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof," the Presbyterian Church would show no reluctance in accepting it, but possibly would be among the first on the field to hail its advent and extend to it the hand of fellowship. All that is asked of either man or book that claims divinity or inspiration is credentials, unmistakable evidence of genuineness—clear proof that Deity has actually broken the silence of eighteen centuries and spoken directly to man. Let this but be established by indubitable evidence and the difficulty will disappear. We do not question God's *ability*. The trouble consists in accepting certain documents which under the

white light of truth evince, alas, too many of the marks of infirm and fallible man; which bear indubitable testimony to an earthly origin and purpose; which under the glare of impartial history pale and fade; which, like the tramp, ask that you believe their story, and become impatient when you fail to do so. Dogmatic and vehement assertion is cheap and proves nothing. Demonstration is eloquent.

Passing now to the strictly doctrinal position, it may with the greatest truth be affirmed that this denomination is particularly distinguished by its tenacious adherence to a closely constructed and logical system of doctrine. It is rigidly loyal to the "form of sound words." It believes, loves and rests in the deep and solemn truths of revelation. It will brave and breast any storm in defense of God's truth.

Fundamental to any theology must be its doctrine of God. Everything is dependent on this. Everything is modified by it. This is so because the conception of God is both central and regulative. It gives tone and direction to the whole structure. If God is thought of as infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth, a most pure spirit, self-moved, self-existent, and independent, the unique, sovereign and necessary Being, then all the ideas that flow from this high conception will enter and ramify through the whole theology. If, on the other hand, he is thought of as in any sense limited, with finite bounding, evolved from a lower to a higher state of being and character, with passions, tendency, and disposition that become or may become carnal, one among many, though the first one of them all, a natural progenitor instead of creator, subject to fall and sin, then the various features of such a theology will be modified and characterized by this conception. Given a certain bone Cuvier could determine the nature of the animal from which it came. So here. Given a certain conception of God and the theological structure becomes evident—Christian or pagan.

Without attempting the discussion of all the important features of our theology we will seize and illustrate five of special interest and importance. First among these is the

idea of God. Like the sun, he is the centre from which everything radiates, the source of the whole system. Three things must here engage attention. Of these the *unity* of God is first. *God is one.* Unity characterizes the divine *essence*. "Are there more gods than one?" "There is but one only, the living and true God." (Shorter Catechism). On this we stand. Here we are at home. Our defense is the Bible. That clear, strong, and emphatic current, that runs through the sacred volume, making it a beautiful and consistent whole, binding every book from Genesis to Revelations into its place, and distinguishing the Hebrew and Christian churches from their polytheistic neighbors, is monotheism. This doctrine is thus illustrated. Through the lips of Israel's greatest prophet God speaks thus of himself: "I am the LORD; that is my name; and my glory will I not give to another." (Is. XLII: 8). "I, even I, am the LORD; and beside me there is no Savior." (Is. XLIII: 11). "Is there a God beside me? Yea, there is no God; I know not any." (Is. XLIV: 8). "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." (Is. XLV: 22). He who spake as never man spake is thus on record: "This is life eternal, that they might know thee, the only veritable God." (John XVII: 3). The Apostle Paul is equally emphatic: "We know that an idol is nothing in the world; and that there is none other God but one." (I. Cor. VIII: 4). "Now unto the king eternal, immortal, invisible, the only (R. V.) God, be honor and glory for ever and ever. Amen." (I. Tim. I: 17).

These passages, clear, strong, definite, and emphatic as they are, are susceptible of but one construction, the interpretation placed upon them by thoughtful men of every age, namely, that there is *one God*, and *only one*, in the universe. Further, there is not a text in the Bible that is not in strict and complete harmony with this solemn and sacred monotheistic fact. Many instances occur where the self-existent and eternal God is brought into contrast and competition with heathen divinities, as in the passage quoted from I. Cor. (VIII: 4-7). But these rival deities are without exception branded as *idols*, the creatures of man's imagination and the work of

his hand, and all are most solemnly and emphatically warned against their worship.

Apart from the teaching of scripture, monotheism finds a strong friend in the nature of things. In the nature of the case there can be but one *divine essence* or *being*. A single line of illustration must suffice. It is derived from some of the natural attributes of the Deity. God is *infinite*. There can be but one such being. He is *almighty*. There can be but one such being. He is *supreme*. There can be but one such being. He is *omnipresent*. There can be but one such being. To suppose two beings possessed of infinity, omnipotence, supremacy, and ubiquity to exist in one and the same universe, is a contradiction so immense, an absurdity so glaring, that even intelligent heathens reject it, and assert that they do not bow down to wood and stone, but through these images they worship the infinite Spirit. While polytheistic in appearance they profess to worship and honor the one great being who by his presence fills immensity. (See Ps. CXXXIX: 1-12).

The second idea with reference to the being of God is his *spirituality*. The Bible defines God in four ways: "God is light." (I. John I: 5). "God is love." (I. John IV: 16). "God is a consuming fire." (Heb. XII: 29). "God is spirit." (John IV: 24). On the other hand, it makes a specific denial as to his having a *manhood*. "God is not a man." (Num. XXIII: 19. I. Sam. XV: 29). "Spirit has not flesh and bones." (Luke XXIV: 39). God is incorporeal—"a most pure spirit." If he were material he would be *limited* in both being and activity. But limitation is a mark of the *finite*, an attribute of the creature, and cannot be predicated of the infinite. There are at least three classes of finite spirits represented in the scriptures, beside the divine Spirit, as human, demon, angel. But these are all finite, in contrast with the infinite. God belongs to neither of these orders. He is alone, peerless—the universe, the *unique* being. To the highest angel he is as far superior in point of essence and greatness as is space in contrast with the room occupied by this house. Space is infinite. But the space occupied by this building is finite, limited, and but a point in contrast with

the great whole. So is God removed in point of essential being from the highest and noblest spirit in the universe.

Moreover, we are forbidden to place him in the same class with either man or angel. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above"—angel, etc.—"or that is in the earth beneath,"—man, beast, etc.—"or that is in the water under the earth." (Ex. XX: 4). Paul censures the heathen because they "changed the glory of the incorruptible God into an image made like to corruptible man." (Rom. I: 23). We may make no image to represent God. We must not conceive of him as being like, *in form*, any thing in either heaven or earth. When we do so we fall down to the creature of our own ignorance, the image of our imagination, and so become idolatrous.

The doctrine of the spirituality of God does not argue that he is a *non-entity*. On the contrary he is the *most real* being in the universe, because he is the absolute and necessary being, upon whom all else depends. As well contend that the spirit of man is or becomes a non-entity, when the dissolution comes, and the body returns to dust as it was. Personality and existence do not depend upon *form*. There is an *ego* that resides in and presides over the spiritual nature, when the house of clay has crumbled into its native dust. And that ego endures in free self-activity, and is not less real, nor less self-conscious, than when the robe of flesh covered it. But if the finite creature man is thus personal and self-conscious, though his body moulders to dust, shall the infinite Spirit be less so? Is the Creator less than the creature? God is the infinite being, whose nature, essence, or substance is most pure spirit, simple, indivisible, immutable, infinitely removed and exalted in point of excellence above the highest archangel, not by evolution, but by fixed character.

The third position to be noticed under the Christian idea of God is that of *tri-personality*. God subsists in mysterious and eternal *trinity*, as Father, Son and Holy Spirit, three persons in the one self-existent essence. "In the unity of the Godhead there be three persons of one substance,

power and eternity; God the Father; God the Son; God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son" (C. F.) "There are three persons in the Godhead; the Father, the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (S. C.).

From the doctrine of God we pass to that of Creation. The universe came from God. It originated in his eternal decree, and came into existence by his almighty power. "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass" (S. C.): "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. I: 11.). The universe rose into being by a fiat issuing from the will of the Creator. He spake and it was done. He commanded and it stood fast. Creation is *not construction, moulding, fashioning*, out of existing or pre-existing material, or primary elements that are eternal. It is *origination*—giving being to what before was a non-entity. "In the beginning God created"—originated—"the heavens and the earth" (Gen. I: 1.). The Standard Dictionary defines in this way: "Create: To cause to be or to come into existence; especially, to produce out of nothing." "Creation: The act of creating; producing out of nothing; especially, the act of God in bringing the world or universe into existence."

"It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make out of nothing the world, and all things therein, whether visible or invisible" (C. F.).

Of this immediate and absolute creation man was a part. He is not self-existent. He did not make himself. He came from God—who is the author of his being. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became

a living soul" (Gen. II: 7.). "After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change" (C. F.).

According to these statements man was created with a rational mind and a holy will. "God hath made man upright" (Eccl. VII: 29). This is more than innocence. It is innocence plus holiness—an active and righteous state of moral being. In this state man was not immutable. "He was subject to change" and under a "possibility of transgression." His glory and peril were in this free and mutable will. To rightly use it was to fulfill the end of his creation. To abuse it by the choice of self as the ultimate end was to commit moral suicide. More, the destiny of a race was involved in the self-determination of the first man's will, when the hour of decision came. The choice was made, and the race was plunged into sin and guilt, since, "by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Rom. V: 12).

This termination of man's holiness and happiness in sin and misery is clear proof that he was both mutable and finite. Deity could never thus fall. Fixed character and immutable will make this impossible. Had Adam been God he would have resisted and refused the Satanic solicitation, and persevered in right and duty, as did Christ. One difference between the finite and the infinite is this: The finite is subject to change, fall and sin, while the infinite is not. God cannot sin because (1) he cannot be deceived; (2) he has an infinite abhorrence of sin; (3) he is absolutely holy; (4) he is unchangeable.

The fall was inward before it was outward. There was *decline from* God before there was gratification in sin. The inclination yielded to the temptation before the hand reached for the fruit.

The fall was a *wreck*. It affected the whole being. Every power was injured. Helplessness overwhelmed the

sinner. The will that could wreck both character and fortune retained no power by which to retrieve its former holiness, unmake present misery, remake original happiness, or avert righteous punishment. The once free and happy spirit was now "indisposed, disabled, and made opposite" to all spiritual good—an alien, outlaw, "child of wrath," slave of sin. "Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God." "All mankind, descending from Adam by ordinary generation, sinned in him and fell with him in his first transgression." "All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever" (S. C.).

From this dark abyss, this awful catastrophe, the eye turns heavenward to learn if man's doom is as indelibly written there as in his own constitution. There are two answers. Sin is insult to the divine majesty, outrage of his rights and affront to his holiness. It must not go unpunished. But this dismal yet righteous decision is relieved by one solemn and sacred fact. God will himself undertake for man. He will himself become both Victim and Redeemer. This was foreshadowed by all Old Testament theophanies. "*The mercy of God consists in substituting himself incarnate for his creature for purposes of atonement.*" Incarnation in order to atonement and salvation is a necessity. Law, sin, death, stand closely related here. Law is the standard of duty. Sin is its violation. Death is its penalty. "The soul that sinneth it shall die." Where sin—i. e. lawlessness—appears, death is inevitable. But *God cannot die*. He is both immutable and imperishable. Hence if he is to undertake for man as a substitute he must assume a nature that can die. He must become bone of our bone and flesh of our flesh. "The word became flesh and dwelt among us." (John I: 14). The second person of the Trinity took to himself a true body and a rational soul. (See Phil. II: 6-8. Heb. II: 14-16). "The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was,

and continueth to be, God and man, in two distinct natures and one person, forever." (S. C.)

As incarnation was thus a necessity in order to death on the part of the Redeemer, so death was necessary in order to vicarious atonement, and atonement in order to redemption. "Without shedding of blood is no remission," (Heb. IX: 22). The reason is not far to seek. Deity has an ethical nature, the chief attribute of which is holiness. Nothing is at once so central and ultimate as the holiness of God. It is a consuming fire to sin. It is the vital breath of justice. It provides love with its ballast, and makes rectitude a necessity to the divine being.

Like God, man has a moral nature, which is also his chief glory, a remnant of his original state. It is this that makes recovery from sin possible, and atonement a necessity. As it is not optional with God to pardon sin at pleasure, so it is not possible for man to accept forgiveness unless suitable provision is made to satisfy law and justice. He who was created in the image of God's holiness cannot cordially and gladly accept pardon if it is granted at the *expense of moral law*. The carnal mind, self-centered as it is, will do so, and do anything else to *escape the holy penalty due for sin*. Conscience will not. The "voice of God in the soul" will forever refuse any kind of aid that is not strictly right. It is committed to right, duty and holiness, and will neither evade the issue nor compromise with sin. It will hold the soul to an honest account, and will never permit the self-centered rebel to rest until everything is set right, and justice is satisfied to the last farthing. Until this is done, "there is no peace, saith my God to the wicked."

The scope of the atonement is represented under three phases: (1) Being of infinite value it is sufficient for all, removing every legal obstacle from man's path. (2) Being a *divine-human* sacrifice it is *adapted* to meet the needs of all, suitable for every sinner. (3) It is free and universal in its offer, without money and without price (Is. LV: 1. Rev. XXII: 17).

The atonement is *individual*—not national, as thought the Jewish Church. Each person must for himself become

a participant by submitting to Christ as his Lord and Savior. Nothing can take the place of personal choice. He who does not choose refuses. There is no middle ground. "He that is not for me is against me. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John III: 36).

Objective redemption is not sufficient. It is not enough for me to know that God has a plan by which men have been and may be saved. A *personal experience* is necessary. Each sinner must be made a subject of regeneration. The reason lies in the double fact that man is a sinner and a "child of wrath." This experience is of first importance. "Marvel not that I said unto thee, Ye must be born again."

The application of redemption is by the Holy Spirit. He takes away the stony heart and gives a heart of flesh. His first work is to awaken—to make man aware of his sin. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." This passes into conviction, effort to escape punishment, anger at God's law, a sense of helplessness, submission to Christ. As an *experience* the sinner is conscious of all this. Of the presence of the divine Agent who urges and enables him to take these steps he is not conscious. The Spirit does his work below consciousness. On the divine side this work is called *regeneration*. On the human side it is called *submission*. Strictly, regeneration is wholly of God the Holy Spirit, yet so that man's moral agency is not disturbed.

This new life, granted to a person "dead in trespasses and sins," by the "washing of regeneration and renewing of the Holy Spirit," at once becomes evident. It cannot be hid. It "cometh to the light." Its tendency is Godward. He who lived to self as an *ultimate end*, now lives to God. God's character, rights and law are now luminous with moral beauty and excellence, while redemption through the blood of the Cross fills the universe with a mellow and matchless glory. He who was blind now sees, and his soul is ravished by the sight, while his heart swells and vibrates with holy joy and supreme devotion to this glorious Being. But why is all this

so *new*? Why did he not see it before? The change is not in God. The eye sweeps inward and backward. The old self-pleasing life emerges from memory and stands out clearly before the mind, in all its hideousness and godlessness. "Is that *mine*? Have I *so* treated HIM whom my soul loveth?" It seems impossible. Yet it is true—a terrible, an awful fact. The fountains are broken up. Repentance that needs not be repented of convulses and overwhelms this child of GRACE, as his sin against God is appreciated. "Against thee, thee supremely have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest" (Ps. LI: 4).

A fresh view now appears. The eye of faith is opened. He who spared not his own Son, but delivered him up for us all, will with him freely give us all things. He is at once just and yet the justifier of him that believeth in Jesus. The holiness of his character and the rectitude of his government both blaze from Calvary, while the sinner's Substitute yields up his vicarious life. It will be noticed that such faith is not a blind leap for safety. It is a calm and intelligent commitment of the soul to its redeeming God, in utmost confidence that what he does is right and best.

This life cannot be hid. It cannot be unfruitful. The tree of Grace yields fruit to God. There must be an outward response to the divine life that works within. The Christian is created in Christ Jesus unto good works. Notice, the fruit is due to the *life within* and not the life to the fruit. The Christian lives right because he *is* right, and not *vice versa*. Once regenerate the Holy Spirit dwells in the Christian, teaching and leading him into all truth (I. Cor. III: 16-17. Jno. XVI: 13).

Summarizing these "principles" this result appears: (1) Baptism by the Holy Spirit—creating a regenerate life. (2) Supreme love to God *for what he is in himself*. (3) Repentance that is *deep* and *genuine* for sin. (4) Faith in Jesus Christ as man's Substitute and Savior. (5) A holy life. (6) Public confession of faith. (7) Water baptism as sign and seal of the Spirit's gracious work changing the heart.

Only a word about the "last things" is possible. Three things will suffice. (1) A general resurrection. (2) A general judgment. (3) The separation of the regenerate from the non-regenerate. The non-regenerate "shall go away into everlasting punishment; but the righteous into life eternal" (Matt. XXV: 46). The terms "everlasting" as applied to the wicked, and "eternal" as applied to the righteous, are *co-extensive*, teaching that the punishment of the wicked is *as enduring* as the blessedness of the righteous—*endless*. People who have a theory to support, struggle hard to escape this. The effort is vain. If man remains impenitent he must reap the reward of sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. VI: 23).

THROUGH WAR-STRICKEN CUBA.

BY WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

For nearly a century the Cuban question has been one of transcendent interest to the American people, and the events now transpiring in the island of Cuba render the question still more important. The proximity of the island to our shores and the fact that it guards the entrance to the gulf which washes several of our great states, making it a citadel which, in the hands of an unfriendly power, would constitute a menace to the peace and safety of our republic, requires that we shall regard it with a jealous eye. It is also of great commercial importance to America. Prior to the present war our trade with Cuba amounted to more than \$100,000,000 per annum. American capital exceeding \$50,000,000 had been invested in the island and nearly 2,000 Americans were there engaged in profitable pursuits. For years we have felt that there was so much mutuality, such a strong relationship existing between our republic and this magnificent island that we have had an abiding interest almost amounting to a property right. Besides, the enjoyment of liberty given by our form of government has necessarily compelled us to look with disfavor upon the effort of European countries to force their monarchical systems upon the peoples of the new world; and every effort for emancipation has received responsive sympathy from all true Americans. For these and other reasons Cuba has been jealously watched by American statesmen. The threads of its life have been so woven in the woof and warp of our national affairs as to make it almost a part of us. I do not mean by this that it should be a part of United States; but the "balance of power" so important to Euro-

pean countries, and of such paramount importance in their international affairs, is of no less importance to us, though we may give it the name of the "Monroe doctrine." Our country watched with anxiety the course of France and Spain with respect to lands now incorporated in the United States, and we cannot now regard with unconcern the sanguinary struggle which has devastated the most beautiful island of the sea. The bloodshed, the sorrows, the horrors and starvation at our very door cannot be treated with indifference. They have a reflex action upon us here. Spain's treatment of Cuba has always been ungenerous and tyrannical. She has exploited for the enrichment of monarchs and nobles. From the time when Valesques landed upon its shores and mercilessly butchered the gentle aborigines until the present, the Spanish record has been one of brigandage, tyranny and carnage. Hatuey, who had seen the atrocities of Spain in her American conquests, was offered liberty if he would profess belief in Spanish Christianity. While the faggots were blazing around him he inquired if Spaniards were in heaven, and upon being answered affirmatively he replied that he preferred being in hell.

The cruel exactions of Spain have led to repeated revolts upon the part of Cuba. Insurrections and revolutionary movements came almost with the regularity of the years. So unbearable had become the wrongs that in 1868, the Cubans entered upon a sanguinary contest known as the Ten Years' War. At last peace was obtained but only a peace which was the prelude to a terrific storm.

No permanent peace can exist in this age when the absolutism of governmental forms of past ages are attempted to be perpetuated, and fastened upon the people; and three years ago the flame of war leaped from the smoldering embers the standard of revolt was raised, and war for *Cuba Libre* was begun. Jose Marti, Gomez, Maceo and other valorous men organized the heterogeneous force and heroically met the mighty army that the proud empire of Spain had transported across the mighty deep. Though poorly equipped and without discipline, the Insurgents met and even vanquished the armies of Spain. More than 200,000 troops have been brought

from Spain to overcome the small band of Cubans, who so invincibly contended during those dark days for their freedom. Convoy has succeeded convoy, and brigades have followed brigades in defeat and extermination, and still the revolution is unchecked. The American people have viewed this unequal contest with increasing interest. Our peace has been disturbed, our commerce destroyed, the lives of American citizens have been taken, until there has been an almost universal demand that this sacrifice of human life shall cease, this wanton destruction of property end, and permanent peace be brought to this unhappy and distracted island.

Resolutions passed in both houses of congress during Mr. Cleveland's administration according belligerent rights to the Insurgents, and during this session of congress the Cuban question has continually been presented and as often disregarded. The conflicting reports as to the condition of the island and a desire to learn of the character of the combatants engaged in the struggle led me to visit Cuba during the holiday recess. The action of the Democratic Caucus in declaring that belligerent rights should be accorded the insurgents gave an additional reason for desiring to ascertain the condition there, because I was not satisfied that such was the wisest course to be pursued.

I reached Havana a few days after Christmas, and remained in Cuba for nearly three weeks. During my sojourn I visited four of the six provinces and made as complete an examination of the situation as I was able within that period. Every facility for investigation was afforded me. I met General Blanco, Dr. Congosto, Duke Montoro, the leading royalists, separatists, Insurgents, governors of provinces, alcaldes, as well as other people in all stations and walks of life. I had conferences with General Blanco and all the leading government officials, the generals in the Spanish army and many important leaders in the Insurgent forces. I visited the Spanish troops, crossed the Spanish lines and mingled with the Insurgents; went into the huts of the reconcentrados, and into the palaces of the wealthy Spaniards, and the lowly homes of the once rich Cubans.

At the beginning of the war Cuba's population was about

1,000,000; and of this number 250,000 were Spaniards. About thirty-three per cent was composed of negroes, and most of the remainder were Cubans. The Spaniards were the store-keepers and commercial men, while the Cubans owned most of the farms and plantations. They also held the large possessions in the cities and towns. The provinces I visited, claimed four-fifths of the population, and of this about 600,000 resided upon farms and plantations and in small villages. The soil is productive in the highest degree. Cuba is a paradise and has the natural resources, fertility and soil to sustain millions of people. Notwithstanding the exploitations of Spain and the system of government which has plundered the island, its wealth aggregated nearly one billion dollars. Many of her people were progressive, cultured and imbued with the ideas received from the schools and universities of the United States. With her majestic harbors, with her great resources, and with marvelous productiveness, Cuba should be an empire in wealth and population; but I found a barren waste, a vast charnal house, a stupendous grave yard. Ruin and desolation, starvation and death, greeted me upon every hand. In the four provinces which Weyler said were pacified, I found armies, forts, and arsenals; more than fifty thousand Spanish soldiers, discord, insecurity of life and property, starvation, burning fields, aggressive, militant Insurgents and all the evidences of a deadly struggle, the end of which could not be seen. General Blanco and the autonomists assured me that within a few weeks they would be established in authority, and Sagasta's scheme of autonomy firmly implanted in the affections of these people. They declared that in every city it was gaining adherents and that by peaceful means this revolution would end in Spanish supremacy. But everywhere I found an implacable hatred of Spain and an invincible purpose to continue the struggle until Cuba's freedom had been achieved.

There is no pacification in Cuba. Spain holds only that part of Cuba where her forts and soldiers are found. Where these do not exist the Insurgents are in complete control. The country has been depopulated, for all the people who

were not killed have been driven into the cities and towns. I have traveled for hundreds of miles over the most fertile land upon the globe with not a house in sight, nor a human being to be seen except the Insurgent troops in small bands, with everywhere evidences of houses destroyed, plantations dismantled and farms laid waste.

When Gen. Weyler was in control he issued orders for the rural population within the provinces of Pinar del Rio, Havana, Matanzas and Santa Clara to gather into the cities and towns. With a mighty army he swept these provinces, burned the homes and property of the Cubans, butchered and assassinated thousands, and drove more than half a million into the already over-crowded cities and towns.

I visited more than a hundred of these places into which the people like cattle had been driven. Trochas had been constructed around the cities and towns, and small forts encircled them. Most of these poor creatures had been deprived of all their possessions and when this cruel order was enforced, found themselves without food or clothing, herded within the trochas and lines of forts. Thousands had no shelter and none had food.

The Spanish troops guarded vigilantly each place into which the people had been driven, and prevented them from departing to search for food or to seek for employment; and there, subjected to the inclemencies of the weather, lying on the bare ground or under some temporary shelter erected from palm leaves, without food or clothing, they died by thousands and tens of thousands. It was the most inhuman, cruel, barbarous act chronicled within the century. More than half a million people purposely driven from their homes, their property ruthlessly destroyed, and after being so concentrated, left to starvation. This is Spanish warfare!

In Havana I walked through many of the streets and into the suburbs. I saw thousands dying of starvation. In one street not more than two hundred yards in length I counted fifty-three persons sitting or lying upon the cold, damp stones, many too weak to walk and all gaunt and emaciated. Most of them had suffered so much from lack of food that if proper care could have been given them it would have been impossible to

have saved their lives. I saw mothers dead, with puny, starving children clinging to their sides. In one yard several hundred persons were congregated. They had been so long deprived of food that they listlessly looked at their observers; while among them several died, and the next day when I returned I was informed that more than twenty had died during the night. In the streets, on the doorsteps, under the very shadow of the church, upon the very steps of palaces, upon the wharf of the beautiful harbor, under the guns of Moro Castle, could be seen strong men dead and dying from starvation; mothers young yet old, with starving children tugging at their ragged skirts. Sorrow and distress, starvation and death, now met me at every corner and haunted my footsteps at every turn. The heavy cart drawn by oxen passed along the streets and stopped in front of the wretched huts. The dark-visaged skeletons, from which life had passed in the darkness of the night, were seized and placed thereon, and the carts trundled off to the trenches into which the bodies were flung.

The order of concentration was issued about a year ago, and from that time until the present those against whom it was directed have been going to early graves. Gen. Blanco admitted to me that several hundred thousand reconcentrados have met death from starvation.

Governor Brazon of the Havana province told me that one-third of the inhabitants of that province had starved to death. The last two days of my sojourn in the island were spent in the city of Havana. My investigations led me to place the number at 30,000 in that city alone, who were lacking food and clothing, and who would die within sixty days if rescue were not afforded. In the early hour of a cold morning I went into the church to hear mass. The Spanish soldiers in martial array took their station before the gorgeously-ornamented altar, and while the priest chanted and the royal march was played, I counted nearly a hundred ragged, dark-eyed, sorrowful boys and girls between the ages of eight and fifteen to eighteen, who looked on with reverential air. As I left the church I saw a beautiful boy whose black locks were pressed against the rocky walls surrounding the church. He

had died a victim to Weyler's warfare while the royal march was being played.

In the town of Guines more than one-half of the population had died from starvation, and daily the officers told me starvation claimed its victims. The governor of Matanzas told me that he was relieving the suffering of the people, and yet when I left his palace I found two persons lying dead upon its steps; and in the evening as I was returning to the hotel, after having visited the Alcade, I saw fourteen women and children lying upon the cold steps of the governor's palace. They had no homes, no clothes and no food. My landlord told me the next morning that a great many had been found dead at an early hour. The ex-alcade stated that more than 40,000 had died from starvation in six months in the province of Matanzas.

I visited during the day a large, open building which some kind-hearted people had prepared as best they could for the reception of some of the unfortunate ones. There I found several hundred wretched creatures lying shivering upon the damp dirt floor. There were no blankets to cover them and no mattresses upon which to lie. There were a few pounds of rice to feed several hundred people. The kind-hearted woman who was giving her time, sorrowfully told me that most of those who came survived but a few days. She could get no food nor clothing for them. As she spoke to me a little babe that had around its wasted form a ragged cotton dress, moaned piteously, and when we approached it, we saw death had claimed it. I hastened away from this most terrible scene, and as I reached the square I saw the body of a man who had been dead, I was told, for eight or ten hours. There was no one to give him food in life, there was no one to give him burial in death.

In several of the places visited, efforts were being made by the Cubans to care for the reconcentrados, but all were so impoverished that their limited means precluded much aid. I have seen hundreds standing in the streets waiting to have distributed to them a few table-spoonfulls of rice or beans, and while they were waiting, the rude lumbering-cart was

called to haul to the grave some poor child or sorrowing mother who had died while waiting for a mouthful to eat.

Governor Garcia of Santa Clara province stated to me that more than seventy thousand had met starvation within that province since July, 1897. The Alcade of Santa Clara showed me the mortuary tables of the city, evidencing that the death rate for the month of December had been several times greater than it had been for the years 1895 and 1896. In the little town of Cruzes the military commander who was a Spanish officer stated that sixty per cent of the reconcentrados in that place had died, twelve had met death during the night, and I witnessed the sad sight of their funeral cortege. There were no mourners because fathers and mothers and relatives were either with the Insurgents or had preceded them to the graveyard. At this point I desire to add that the only Spanish official that I met who was doing anything for the alleviation of the starving, dying people was the commander at Cruzes.

By this I do not mean that there is no aid afforded the suffering Cubans by the Spanish authorities, but the evidences of it are so meager they can scarcely be discovered. Gen. Blanco stated to me that it was his purpose to expend \$100,000 to relieve the sufferings of the people; but this sum would hardly aid the starving ones for a single day. I believe that during the year 1897 the deaths from starvation in the four provinces named exceeded 300,000, and my observations justify the assertion that at least 200,000 are in need of food and clothing. Many of this number are in a starving condition, and hundreds are dying daily from want and exposure. The mayor of Sagua la Grande wished me to state that there are more than 5,000 people in that little city who would die of starvation within ninety days if relief is not afforded. A few pounds of beans and rice were being given to some of the most needy when I was there, but the committee informed me that within a week their resources would be exhausted. I asked the Spanish general Ruberto as well as the priest what they were doing to prevent the fearful suffering. They shrugged their shoulders and stated that it was not their concern. I found but three priests out of the multitude of eccle-

siastics who were interesting themselves in behalf of the people. Most of them are Spanish and have no sympathy with the Cubans. They are cold and selfish. The merciful spirit of Christianity has not entered their hearts.

It is evident that the purpose of General Weyler was to destroy the Cuban people by starvation. One Spanish general declared to me that such a policy was justifiable, that only by their destruction could the seeds of revolution be destroyed. And so it was deliberately determined to concentrate the people within fortified places and prohibit departure therefrom. Into towns containing two or three thousand people would be driven four or five thousand more persons, the inevitable result being the death of the reconcentrados, and great suffering, as well as death, of many of the residents of the city or town.

Lack of space forbids further allusion to the fearful sufferings of the reconcentrados. The scenes are so harrowing that the facts seem incredible to the American people. Unless the war shall soon cease, or unless this nation shall undertake to provide for them, several hundred thousand Cubans will soon meet the fate which has overtaken so many. Spain is unable if she had the will, to care for them. While Blanco has modified somewhat the rigorous policy of his predecessor, the change has not been sufficient to afford any substantial relief. Business is at a standstill and there is no employment for those who still survive. Impediments are offered and restrictions imposed, which prevent men from returning to their plantations and farms; and even if permission were granted the owners could accomplish but little, with their houses and improvements destroyed, and without cattle or horses or agricultural implements or food or clothing. The occupation of the land would be possession of a wilderness without any means for its subjugation.

The people are still herded within the fortifications. Occasionally some person owning a large plantation near a city and who has some little property remaining obtains permission from the Spanish authorities to build forts around his property. This being done, they are garrisoned with Spanish troops at his expense and then only is he permitted to re-

side upon or attempt to care for his estate. As before stated, Spain's dominion exists only where forts are found and troops stationed. The railroads that are operating are guarded constantly. Small forts line each side and every station is a fortified citadel. Soldiers guard every train and armored cars filled with soldiers precede each mail and passenger train. Spain's sixty thousand troops are occupied in garrisoning the forts and guarding the railroads. The Insurgents hover around the cities and towns and fortifications, harrassing the Spanish troops and occasionally besieging some fort or town. Several of the small villages that I visited had been entered a few days before my arrival by the Insurgents, who had carried away merchandise and food from stores which they had entered. Occasionally they destroy a railroad bridge or capture a convoy laden with supplies, but their design is to keep the Spanish troops occupied in the forts, thus preventing their mobilization and the execution of a vigorous military campaign. This policy compels Spain to maintain a large army at an enormous expense. In the two eastern provinces, there is some semblance of war. These provinces, though, are in the possession of the Insurgents. There they have their civil government, and, except in three or four cities, their dominion is unchallenged. I met several Insurgents and one of Blanco's emissaries who had been sent to bribe President Maso, who had just come from those provinces, and they stated that the Cuban Republic was fully organized and each division of the government was being properly administered. There were about 25,000 well armed Insurgent troops in these two provinces, and in the provinces which I visited the Cuban army numbered about 10,000 more. These troops move in small bodies, directed by officers, who in turn are governed by the general of the province. Lack of food supplies as well as of a commissary department prevents them from moving in large bodies. It is more or less of a guerilla warfare. The Spanish troops make no extended marches. Occasionally a few hundred will be consolidated and then will march along the line of the railroad from one city to another. The Spanish officers are indolent and as a rule incapable of directing a campaign. They spend their time in

the cafes and theaters. The soldiers are not drilled, and they lack discipline. I was impressed, though, with the courage and devotion of the Spanish soldiers. Most of them are boys. They are poorly fed, badly clothed, and Spain is nearly a year in arrears in paying them. Thousands of them are in the hospitals and the mortality from fever and other diseases is something frightful. There is more than eighteen thousand Spanish soldiers in hospitals and fifteen hundred were being sent back to Spain each month.

A brief pen picture of these four provinces I have mentioned would show a country four hundred miles in length, by an average of fifty in width, desolated by fire and sword. Dotted over this desolate plain are cities and towns surrounded by forts, and between which are lines of small forts all garrisoned. Within the towns and cities are the only survivors except the armed Insurgents who are constantly menacing the Spanish soldiers who occupy the forts. The tradesmen attempt to maintain their business, but ruin and financial disaster is overtaking all business enterprises. The few who had property have sacrificed it. Property has no value, and penury and want follow all. The Cuban forces possess the country, plant sweet potatoes and try and sustain themselves in the contest in which time by them is regarded as a potential factor. The Insurgents that I met were men of intelligence and patriotism. Many had been educated in the United States and the universities of Europe. I saw brilliant young men who had been reared in luxury, who for more than two years had followed the fortunes of the Cuban arms, daily encompassed by dangers, and suffering the most fearful privations. But I found them courageous, and not only hopeful but possessing an abiding faith in the ultimate triumph of their cause. I met a young doctor who had charge of the Insurgent hospitals in two of the provinces. He had visited seven thousand troops during the month of December. He assured me of the determination of all to continue the struggle for Cuban independence. So unselfish, and heroic were all whom I met that I felt their cause could only end in a glorious victory. In Cienfuegos I met a gentleman of wealth and education. His only son, disregarding the plead-

ings of his father, left the refinements of a splendid home, and had followed from the beginning of the revolution the fortunes of Cuba. He had met every privation and resisted every appeal to return, saying that until Cuba was free his life and services would be devoted to the achievement of her independence. Many of the Insurgents told me of the butchery of their families by the Spanish soldiers, and stated that with their homes burned and the blood of their wives and children unavenged they would fight on though the conflict continued for years.

I asked Insurgent leaders as well as the soldiers whether they would accept autonomy. There was but one answer. The Cuban people everywhere rejected it. Spain cannot conquer Cuba. Her arms have failed. Her resources are exhausted. The Cuban people will accept nothing but absolute independence. Some ostensibly favor autonomy, but out of the thousands with whom I came in contact, there were only ten who were willing to accept autonomy and allow the flag of Spain to float over Cuban soil. Men, women and children in their sorrow and anguish and distress will consent to no compromise. Autonomy is only a phantom. It provides in every essential respect for the sovereignty of Spain. It does not grant local self-government to the Cubans. The Cuban patriots for three years have maintained the contest. They have a civil government, they have thirty thousand soldiers in the field; they are in undisputed possession of nearly one-half of the island and occupy the country districts in the remainder. They are struggling for independence, and the rights of free men. Hundreds of thousands of their numbers have been barbarously destroyed by Spanish cruelty, the death of many more will soon be compassed by a prolongation of Spain's mode of warfare. Peace is not imminent. The Spanish residents of the island as well as the Cubans refuse to accept the last proposition which Spain offers, namely, autonomy.

What, then, in view of these facts, should our government do? At least belligerent rights should be accorded to the Insurgents. But we should go further to prevent this crime against humanity; to prevent the destruction of an en-

tire people and the devastation of a glorious land; to protect our commerce and the property and the personal rights of our citizens; to remove this cloud that for nearly a century has menaced our peace; in short, for the preservation of our country's interest, the United States should interpose, bring to an immediate close the hostilities existing there and permit the Cuban people to adopt that form of government which they desire. It has been our national policy, announced when the holy alliance sought to interfere in Cuba's future, that no nation other than Spain should possess that island, and now that it is apparent that Spain has forfeited right to her retention, and has proven herself unworthy to exercise sovereign power, the hand of this nation should be outstretched to uplift the down-trodden and give freedom to a people whose valor and patriotism entitle them to a station amongst the free nations of the earth.

SADIK BEG.

SIR JOHN MALCOLM.

A TALE OF INDIA.

Sadik Beg was of good family, handsome in person, and possessed of both sense and courage; but he was poor, having no property but his sword and his horse, with which he served as a gentleman retainer of a nabob. The latter, satisfied of the purity of Sadik's descent, and entertaining a respect for his character, determined to make him the husband of his daughter Hooseinee, who, though beautiful as her name implied, was notable for her haughty manner and ungovernable temper.

Giving a husband of the condition of Sadik Beg to a lady of Hooseinee's rank, was, according to usage in such unequal matches, like giving her a slave, and as she heard a good report of his personal qualities, she offered no objections to the marriage, which was celebrated soon after it was proposed, and apartments were assigned to the happy couple in the nabob's palace.

Some of Sadik Beg's friends rejoiced in his good fortune; as they saw, in the connection he had formed, a sure prospect of his advancement. Others mourned the fate of so fine and promising a young man, now condemned to bear through life all the humors of a proud and capricious woman; but one of his friends, a little man called Merdec, who was completely henpecked, was particularly rejoiced, and chuckled at the thought of seeing another in the same condition with himself.

About a month after the nuptials, Merdek met his friend,

and, with malicious pleasure, wished him joy of his marriage. "Most sincerely do I congratulate you, Sadik," said he, "on this happy event." "Thank you, my good fellow, I am very happy indeed, and rendered more so by the joy I perceive it gives my friends." "Do you really mean to say that you are happy?" said Merdek, with a smile. "I really am so," replied Sadik. "Nonsense," said his friend; "do we not all know to what a tarmagent you are united? And her temper and high rank combined, must no doubt make her a sweet companion!" Here he burst into a loud laugh, and the little man actually strutted with a feeling of superiority over the bridegroom.

Sadik, who knew his situation and feelings, was amused instead of being angry. "My friend," said he, "I quite understand the grounds of your apprehension for my happiness. Before I was married I had heard the same reports as you have done of my beloved bride's disposition; but, I am happy to say, I have found it quite otherwise; she is a most docile and obedient wife." "But how has this miraculous change been wrought?" "Why," said Sadik, "I believe I have some merit in effecting it; but you shall hear.

"After the ceremonies of our nuptials were over, I went, in my military dress, and with my sword by my side, to the apartment of Hooseinee. She was sitting in a most dignified posture to receive me, and her looks were anything but inviting. As I entered the room, a beautiful cat, evidently a great favorite, came purring up to me. I deliberately drew my sword, struck its head off, and taking that in one hand and the body in the other, threw them out of the window. I then very unconcernedly turned to the lady, who appeared in some alarm; she, however, made no observations, but was in every way kind and submissive, and has continued so ever since."

"Thank you, my dear fellow," said little Merdek, with a significant shake of the head—"a word to the wise;" and away he capered, obviously quite rejoiced.

It was near evening when this conversation took place; soon after, when the dark cloak of night had enveloped the bright radiance of day, Merdek entered the chamber of his

spouse, with something of a martial swagger, armed with a scimitar. The unsuspecting cat came forward, as usual, to welcome the husband of her mistress, but in an instant her head was divided from her body by a blow from the hand which had so often caressed her. Merdek, having proceeded so far courageously, stooped to take up the dissévered members of the cat, but before he could effect this, a blow upon the side of the head from his incensed lady, laid him sprawling on the floor.

The tattle and scandal of the day spreads from zenaneh to zenaneh with surprising rapidity, and the wife of Merdek saw in a moment whose example it was that he imitated. "Take that," said she, as she gave him another cuff, "take that, you paltry wretch. You should," she added, laughing him to scorn, "have killed the cat on the wedding day."

DONZELOT—THE HEROIC REPORTER.

Your hero is not confined to any one class of men, or particular occupation of life. He is not always found mounted on a beautifully caparisoned charger, clad in complete armor, with plume flying, and weapons flashing in the sunlight, and riding out in search of conquest—to defend the right, to succor the oppressed and protect the weak and the innocent. That may be the ideal picture of the hero—the boy's hero; but experience has taught our race that the hero may suddenly appear from the most unexpected quarters, and from any one of the numerous occupations which men follow. He is as likely to make his appearance from the ranks of the tradesman or even more humble laborers, as among those following the professions. You are as likely to stumble upon him among the street-gammins as in the palaces of the rich and great. Like the genius your hero knows no law of heredity and no favored class. God in furnishing the world with heroic souls to be an inspiration and a help to humanity has had respect for the humble as well as for those in high places, and has set his seal of approval upon all the honorable callings followed by men, by sending his heroes to all equally, to dignify and adorn them.

An English magazine thus relates the story of a heroic newspaper reporter, which, for devotion to duty in the hour of peril, stands unsurpassed:

"Mathieu Donzelot is still remembered in Paris as one of the most faithful and courageous of reporters. One day a riot was apprehended, and Donzelot was sent to the Pantheon to report the events. Already the stones were flying, and the lawless mob had begun to tear up the streets and barricade them. One of Donzelot's friends saw him as he was running by, and said to him, "What are you doing here? Run and save yourself!" Donzelot made no reply, and again his friend urged him to leave so dangerous a spot. "I am not going to move," he said; "but, as you are going, kindly take this copy along with you to the paper—you will save me time." An hour passed, and the disorder was at its height. The mob had already begun to clash seriously with the authorities. Suddenly the National Guard fired a volley, and Donzelot fell, his breast pierced by a bullet. A surgeon rushed up to him. "You are hurt?" he asked. "Yes," replied Donzelot—"seriously, I think; I cannot use my pencil." "Never mind your pencil," returned the surgeon sharply. "The question is to save your life." "Don't be in a hurry," returned Donzelot quietly. "To each man his own duty. Mine is to get the story, and you must help me. Here, write at the foot of this page this postscript—'3:20 p.m. At the fire of the troops three men fell wounded, and one was killed.'" "Why, which one was killed?" asked the doctor. "I am," replied the reporter, and he fell back dead."

EDITOR'S TABLE.

ERRATUM.

On page 308, this issue, in the editor's note, instead of reading—"and what he says of the second will be interesting because *in the east* it has been seldom regarded as a profession"—read: "because *in the past* it has been seldom regarded as a profession."

MR. KING'S ARTICLE.

Through an inadvertence in the correspondence with Mr. King about preparing his article, "In War-Stricken Cuba," that gentleman understood that his manuscript should be in the hands of the editor by the 15th of March instead of the 15th of February. The 15th of February came, and as Mr. King's article had not been received at the ERA office, a dispatch was sent asking if he had mailed it, when to the consternation of the editors, they learned that Mr. King had the understanding that the manuscript of the article was not due until the 15th of March. What was to be done? It had been announced that Mr. King's article would be published in the February number, and to get the article by mail at that late date meant that the ERA would fail to be out on the first of the month. There was no hesitancy as to what should be done. The ERA must neither fail to publish the article it had announced, nor be one day late in issuing its February number. So Mr. King was asked to employ a stenographer, dictate his article, and send every word of it as a special dispatch to the ERA. This was done although the article contains four thousand six hundred words! We merely mention the matter that our readers may know the determination of the publishers of

the ERA, both to publish the articles they announce, and to have the magazine in the hands of its readers by the first of every month.

SHALL WE RECORD TESTIMONY?

A correspondent asks the following question:

"Is it deemed advisable by the Church officials for one to gather individual testimonies from our aged brethren who have been faithful in the cause of truth, and also from our elders who return home from time to time from missions, and who are full of the spirit of their calling? Is it proper to record these testimonies in private journals?"

We see no impropriety in brethren gathering individual testimonies concerning the truth, either from the aged brethren or from the elders returning from missions. On the contrary, we believe that the testimonies of our aged brethren who knew the Prophet Joseph, and other early elders and leaders of the church, ought to be secured, and carefully recorded; provided, of course, that the circumstances are well authenticated and carefully and accurately stated. We fear that many things that are reported as coming from the Prophet Joseph, and other early elders in the church, by not being carefully recorded or told with strict regard for accuracy, have lost something of their value as historical data, and unwarranted additions have sometimes been made to the original facts, until it is difficult to determine just how far some of the traditions which have come to us may be accepted as reliable representations of what was said or what was done. Let those who feel impressed to make a record of facts, as they become acquainted with them, do so; but let them exercise the greatest care in obtaining accuracy of statement and in giving the authority for the statements they record.

WAS THE APPEARANCE PERSONAL?

The following question is also asked:

At Mutual Improvement meeting the other evening we could not agree as to whether or not Satan, at the time of the temptation of Jesus, appeared to him in the form of a man, or if Jesus was tempted as we are—only, of course, much stronger—that is, by suggestion to the mind to do evil.

We have no reason whatever to doubt that the scriptures which relate the circumstance of the Savior's being tempted of Satan are to be taken literally; and that the conversation detailed in the New Testament actually took place; and that Satan appeared to Messiah as he had before unto Moses and other of the prophets. (See Vision of Moses, Pearl of Great Price). For ourselves we believe that Lucifer and Jesus met personally; and that an actual conversation took place between them, and that the proud Son of the Morning was vanquished by the magnificent answers and splendid deportment of the Son of God. We would suggest in this connection, too, that there is no necessity for seeking to evade the plain statements of the scriptures in regard to matters of this character. Lucifer is a personage, no less so than Jesus of Nazareth, and has power to reveal himself, as may be abundantly proven from the scriptures; and the best way to deal with questions of this kind is simply to accept the statement of the scriptures, with that reverence and unflinching faith to which their sacred character entitles them.

SECRET SOCIETIES.

Mr. J. M. Foster, writing in the *Arena* for February, under the title "Secret Societies and the State," says:

"It has been authoritatively stated that 'there are in the United States over fifty distinct secret orders, with over 70,000 lodges and 5,500,000 members. This does not include members of the various labor organizations, or the 500,000 members of secret military orders, such as the G. A. R. or those connected with college secret fraternities. These numbers will not include as many persons, since one man is often a member of two or more societies, but it is safe to say that in all there are fully 6,000,000 persons in this country held in the coils of secretism.'"

The number of secret orders, the number of lodges, and the very large membership accredited to them, especially in view of the great number of exceptions that are made of semi-secret societies, is at least astonishing, and in some quarters will be considered alarming.

The facts quoted call to our mind the warnings of the Prophet Moroni, found in the Book of Mormon. While making an abridgment of the ancient records of the Jared-

ites, and giving an account of how wicked men, operating through secret organizations, murdered one king in order to fill his place by another, he pauses in his work of abridgment to say something of the evil of secret organizations themselves, and as what he says is given as a prophetic warning to the Gentile nations that he knew in the last days would occupy this favored land of America, we quote his remarks at length:

And now I, Moroni, do not write the manner of their oaths, and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites. And they have caused the destruction of this people of whom I am now speaking [the Jaredites], and also the destruction of the people of Nephi; And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins and suffer not that these murderous combinations shall get above you; which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be. *Wherefore the Lord commandeth you when ye shall see these things come among you, that ye shall awake to a sense of your awful situation*, because of this secret combination which shall be among you, or wo be unto it because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies, even that same liar who beguiled our first parents; yea, that same liar who has caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets and stoned them, and cast them out from the beginning. Wherefore, I Moroni, *am commanded* to write these things, that evil may be done away, and that the time may come that Satan may have no power over the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved (Book of Ether: Ch. 8).

It is doubly proper that attention should be called to this very pointed warning of the Nephite prophet; first, that his inspired words should be as widely circulated as possible among the Gentiles, to whom they are especially addressed,

that they may not plunge unwarned into the dangers attendant upon secret societies formed to obtain power and gain; and second, that our young men who, in some quarters, are being induced to become members of secret organizations may be reminded of the word of the Lord on this subject.

It is very strange that Latter-day Saints, with the Book of Mormon in their hands, should become entangled in these institutions against which a prophet of God has so emphatically raised his voice—institutions which threaten the liberties of all people and portend the destruction of whatever nation fosters them. Wherever the Elders of Israel have become associated with such organizations it is both a singular and significant fact that they soon begin to lose interest in their church and quorum duties. We have known it to be the case that members of the quorums of the priesthood have excused themselves from attending the meetings of their quorums because their lodge meeting came on the same night as the quorum meeting, and they gave the preference to the lodge meeting! Other men have excused themselves from paying tithing because they felt they could not pay both lodge fees and their tithing. Still other Elders, when called upon to go on missions, have pleaded that they could not go because they could not meet the expenses of the mission, sustain their families and pay their lodge fees during their absence. In some instances these men have explained that there was an insurance guarantee that went with their membership in the society to which they belonged, provided the annual fees were kept paid up, but which was forfeited if the payment of the fees was defaulted; and they had now invested so much in the organization that they did not feel that they could afford to lose the prospective insurance—the upshot of which was that they could not go upon the mission to which they had been called by the servants of God. Thus these brethren allowed other interests to stand between them and the interests of the kingdom of God; and other supposed duties to prevent them from discharging their duties in the Church of Christ. Such a course as this can have but one result, viz: a loss of interest in the work of God. It must end in men who take such a course grieving the spirit of the Lord and having it withdraw from them. It ought not be forgotten that we serve a jealous God; that is, one who accepts no second place in the hearts of men, and who does not permit his kingdom and its interests to stand second to any other interests under heaven.

Many of the brethren have been induced to join these secret and semi-secret organizations because of the insurance guarantee connected with membership in them in case of death. They have been persuaded that to leave one, or two, or five thousand dollars to their families at death would be a good thing; and from every standpoint of human reason it would seem to be a good thing. But God has amply provided for all things in his church that are needed for the spiritual and temporal welfare of his people; and if his servants will but perform the duties assigned them in the Church of Christ, they will have claims upon an institution infinitely better than any man-made institution in all the world, both for themselves and for their posterity. On this subject the experience of the Psalmist is admirable, and with profit may be considered by those who are, perhaps, over-anxious about providing money for their children after their own death. David says:

For such as are blessed of him [God], shall inherit the earth; and they that be cursed of him shall be cut off. The steps of a good man are ordered by the Lord; and he delighteth in his ways. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed (Psalms 36: 21-26).

Our young men can afford to trust the promises of the Lord in respect to the welfare of their children, and both for themselves and their children can do better than merely secure the payment of a stipulated amount of money for them in the event of their own death. They can so live and devote their lives to the service of God as to have claim both for themselves and for their children upon the blessing and favor of the Lord. And that, we take it, is infinitely better for the children than the maturing of an insurance policy at the death of the parent.

But all this aside, the saints have the word of the Lord upon this subject, and they are made acquainted with the warning that the Lord has placed on record concerning secret organizations; and whatever the seeming advantages may be, the word of the Lord ought to restrain men who believe in that word from becoming connected with those institutions. Whatever they may have in view now, we have the word of the Lord for it that they will seek to overthrow the liberties of all lands and of all people who foster them, and with such affairs Latter-day Saints ought to have nothing to do—their cry should be: “O my soul, come not thou into their secret; unto their assembly, mine honor, be thou not thou united.”

OUR WORK.

M. I. A. MANUAL WORK.

Before another number of the ERA is published the season's work of the Young Men's Mutual Improvement Associations, for 1897-8, will have very nearly drawn to its close. Spring will be here and with it the commencement of another busy year's work by our agricultural community. With the greater part of the membership of our associations toil must take the place of study, and tools largely the place of books. There may be a few favored places where the societies will not be under the necessity of adjourning as soon as this, and it may be that they could continue to run far into the summer months, but such cases will be exceptionable, most of the associations have found it necessary to adjourn with the opening of spring.

We call attention to this fact that we may urge upon the associations the necessity of crowding the work on the Manual course during the few weeks that remain of the working season. Long delay on unprofitable questions is at all times unnecessary and to be avoided, but doubly so when time is as precious as it is now that the season is drawing to its close and so much yet remains to do. It is safe to say that most of the associations will fail to complete the Manual course of study this year, and perhaps all will fail to do so; but an effort should be made to cover as much of the ground as possible. But we think in nearly every association considerable ground of the course will be untouched. In that event the members should be urged to continue their study of the great subject after the associations have discontinued their meetings. This will not be difficult to do, for all members have the New Testament and the Book of Mormon in their homes; and these and the Manual will be sufficient reference books on the subject; and while we know that the young men of a farming community have but little time during the summer months for reading, yet they will have some time and opportunity if they will but avail themselves of it; and no day need be so busy with them but what a few minutes could be devoted to reading, and very much of it could be devoted to thought, as the pursuits of the farmer are of such a nature that they do not necessarily absorb his whole mental attention. He can, if he will, while he drives the plow, or the seeder; feeds the stock, or mows the hay, or harvests the golden grain—let his mind rest upon things more intellectually up-lifting than these. It would be an easy and

an agreeable exercise for our young men while following the occupations enumerated to call up for consideration the various incidents in the life of Messiah learned through the exercises of the associations during the winter, and to be learned through the occasional reading on the subject through the summer months, until Messiah became to them a personal friend and companion. This we think could be done, and to assist them in further study upon the subject, we shall publish through the summer months a number of papers in the ERA treating more especially of the great events of "Passion Week," that is, the last week of Messiah's life previous to his death, "The Character of the Savior," his "Personal Appearance," etc. etc.; and we hope thus not only to continue the interest in the subject of this winter's Manual course, but also retain a universal interest in the general work of Mutual Improvement.

We are thus urgent that an effort be made to complete the Manual course during the season the associations are in session if possible, and if not then by the members individually by private study through the summer months; because it is the intention of the General Superintendency and Board of Aids to get out a new Manual for the season of 1898-9. What the new course of study will be is not yet determined; but a committee has been appointed to take the matter in hand, and in a few weeks will doubtless make its report to the General Superintendency and Board of Aids, and a course of study will have been outlined by the time the general annual conference meets in June. Meantime we extend an invitation to all the officers and members of the associations to send in any suggestions they may have in relation to the course of study for next season's work, and we assure them that their suggestions will receive the careful consideration of the committee. It is our desire to make this work truly "mutual," and as far as possible it is desired that we receive and include within our plan of work as many suggestions of those interested in the associations as may be possible and at the same time be consistent with simplicity and practicability. Come on then, brethren, with your suggestions, and by united efforts let us get out a Manual for our next season's work that will be a worthy successor to the excellent one we have used for the season of 1897-8. Address your communications on this subject to B. H. Roberts, ERA office, Salt Lake City.

THE M. I. A GENERAL CONFERENCE FOR 1898.

At the regular meeting of the General Board of the Young Men's Improvement Associations, held on the second of February, it was decided that the Annual Conference of the associations should be held on the 29th, 30th, and 31st of May. That will be on Sunday, Monday, and Tuesday. It is always the aim of the General Board to make these Annual Conferences include the first day of June, when convenient, that the young men who make up the membership of these societies may honor in this way the anniversary of the birth of the late President Brigham Young, who was born on the first of June, 1801; and who may properly be regarded as the founder of the

Young Men's Associations. But this year the first of June falls upon Wednesday, and as it is desirable to have one of the conference days the Sabbath, and it is not wise to attempt to hold more than a three days' conference, we shall not be able to include the first of June in the conference days.

We call attention thus early to the coming Annual Conference that the officers of the associations, and especially the secretaries, may be reminded that they will soon be called upon to make their annual reports; they ought even now to be collecting the information, put it in shape as soon as the associations adjourn in the spring, that their reports may be ready when called for. Last year a report was received from every stake of Zion, and this year the report should be no less complete. In fact in some respects it should be more complete, especially in the matter of stating the number of young men who are indifferent to Mutual Improvement work.

We would also call the attention of the stake superintendents to the importance of being present themselves at the annual conference, and as many other of the stake officers as can find it convenient to attend should be encouraged to come, that as many of the general officers as possible may catch the spirit of the next season's work at first hand and disseminate that spirit throughout all the stakes of Zion. Certainly no stake should be without representation in the Annual Conference. If it should transpire that the Superintendent cannot be present, then he should by all means see to it that one or more of his assistants or aids should be appointed to attend the conference and represent the associations over which he presides.

THE QUESTION OF ENROLLMENT.

We have learned with some surprise that in some of the associations the enrollment of members is not regarded as permanent. That is, the young men who have become members of the associations this season will not be regarded as members next year unless they present themselves for new enrollment. This idea should not prevail. When a young man is once enrolled in the membership of an association he should always be regarded as a member unless he withdraws from that membership, or renders himself unworthy to retain it. By all means let membership be regarded as permanent. By taking this course the officers of the associations will always have a basis from which to work. And if the young men of a ward or settlement should become careless in relation to improvement work, if the membership is regarded as permanent, the officers of the organization would have the right to investigate the cause of the difference and labor together with the other members of the association to reawaken an interest among such delinquents. Whereas if membership is regarded only as an annual affair no such sense of moral obligation to continue active in mutual improvement work would be felt by the members on the one hand, and no such right to inquire into the cause of neglect of improvement work by officers of the association as above referred to on the other.

Moreover, if membership in the associations is not regarded as perma-

ment, and the association itself as a standing institution that is never to die, the idea will prevail that it is to be organized annually, and that would involve immense labor, and leave the associations constantly in the throes of dissolution and reorganization that would be unfavorable to progress.

The General Board at its regular meeting on the evening of the 16th of February had this matter of permanent enrollment and permanency of the associations under consideration and it was unanimously decided that the associations must be regarded as standing institutions that are always organized, and the membership therein permanent, until cancelled by removal, formal withdrawal, or expulsion for cause. The stake superintendents and ward presidents should take notice of this action, and where views of a contrary character have prevailed they should be corrected, and the secretaries instructed to make the enrollment of members permanent, and in every way prepare to act in accordance with this decision of the General Board.

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Apropos this matter of enrollment we would call attention to the fact that the membership has now become so great in some of the associations that calling the roll has become very tedious work and occupies too much time. Where this is the case some new mode of taking the number of those in attendance should be adopted either by appointing tellers to quietly take the number of those who are present by counting them before the meeting is dismissed, or by giving each member a permanent number to which he answers when present. This latter method would enable the secretary to call the roll in about one-tenth of the time that it takes to call the names, and the former one would relieve the meeting from the monotony of it altogether. This is a matter, however, that is left for the present to each association to arrange according to the local circumstances that prevail in each association, only suggesting that some arrangement be made that one-fifth or sixth of the time of the meeting be not taken up by the formality of calling the roll.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

January 18th, 1898: In a speech in the executive session of the Senate today Senator Morgan declared that if the United States failed to annex the Hawaiian Islands bloodshed would inevitably follow and the responsibility therefor would rest upon the Senate of the United States. * * * The French are still in a state of hysterical excitement over the Dreyfus case and the anti-Semitic feeling still prevails.

19th: Azariah Smith, William W. Johnson, Henry W. Bigler and James S. Brown, the four Utahnians who were at Sutter's Mill in California when gold was discovered, and are the sole survivors of the discoverers, leave Salt Lake City today for San Francisco where they will be the guests of the State of California at the Golden Jubilee. * * * Sanford B. Dole, President of Hawaii, left San Francisco today for Washington. He will be met at Chicago by representatives of the government.

21st: The Senate today confirmed the nomination of Joseph McKenna of California to be Associate Justice of the Supreme Court of the United States.

22nd: Fearing that the small stock of supplies on hand would be exhausted before the Yukon river opens in the spring, Cap't Ray, U. S. A., has declared martial law at Fort Yukon, Alaska, and placed the inhabitants on rations. * * * Owing to the great irritation manifested by the Czar of Russia at the visit of British war vessels to Port Arthur, China, they have been ordered to leave by the government of Great Britain. * * * There is a wave of patriotism sweeping over England, and the people everywhere endorse the declaration of the government that it will defend to the uttermost its rights in China.

23rd: The official report of the action of the joint commission of federation of the general conference of the Episcopal Methodists was given out today. The following is the most important recommendation: That it is the imperative duty of the Protestant church to provide in the city of Washington a university, Christian, Catholic, Tolerant and American, having for its sole aim post graduate and professional study and original research and that the American university is worthy of the confidence and benefactions of the people in all our churches. * * *

* * * Anti-Jewish riots were renewed in Algiers today. The mob pillaged the shops in the Jewish quarters and drove the merchants into the streets. The streets are patrolled by troops. * * * Dispatches from Bombay, India, state that during the total eclipse of the sun there today all conditions were favorable and sixty spectrum photographs were secured.

24th: The United States battleship "Maine" has been ordered to Havana, it is stated at the Navy department, in the line of the resumption of free intercourse by our naval vessels in Cuban waters. * * * California's Golden Jubilee, in celebration of the fiftieth anniversary of

the discovery of gold in that state, began today in San Francisco. * *

* The semi-official announcement is made that Germany desires that its policy in China should be of a liberal character, not interfering with the commerce of other nations.

25th: About 3 o'clock this morning a terrific thunderstorm accompanied by heavy rain and hail struck the city of St. Louis, Mo., and was followed later in the day by a wind which blew at the rate of 66 miles an hour, doing great damage. * * * The United States steamship "Maine" arrived at Havana today and was received by the Spanish officials with marked courtesy.

26th: A remarkably cold wave prevails throughout the state. At St. George the coldest weather ever known there prevails—5 degrees below zero. * * * A dispatch to the New York Herald from Seoul says: It is stated on most unquestionable authority that the King of Korea has asked the United States minister here for protection against possible revolutions. Capt. Wildes of the cruiser "Boston" refuses to land a naval force, though strongly urged to do so by the king. * * * President Dole of Hawaii arrived in Washington, and was welcomed by Secretary Sherman. President McKinley called upon him. The reception was simple and without any military display.

27th: At a banquet of the National Manufacturers' Association in New York, President McKinley declares that he is unequivocally in favor of "Sound Money" and the single gold standard. * * * The Spanish Foreign minister, Senor Gullen, has notified United States minister Woodford of the intention of the Spanish government to send a war vessel to visit America. * * * Spanish soldiers today surprised the camp of Brigadier-General Nestor Arangueren, of the Cuban forces, and killed Arangueren and five privates.

28th: The Teller resolution, providing for the payment of bonds of the United States in either gold or silver, at the option of the government, was passed by the Senate by a vote of 47 to 32. * * * Dun and Co. in their Weekly Trade Review say this week: The first month of the year has brought more increase in business, but less improvement in prices than was expected. With payments through clearing-houses 7.3 per cent larger than in 1892, and probably the largest ever known in any month, with railroad earnings 11.2 per cent larger than the best of past years, the fact that prices are very low only shows more clearly the increase in quantities of products sold.

29th: By the touching of a telegraphic key at the White House in Washington, by President McKinley, at 11 o'clock tonight the Jubilee bell was rung and the great California State Mining fair set in operation at San Francisco. * * * The Right Rev. Daniel S. Tuttle, once Episcopalian Bishop of Utah and now Bishop of Missouri, in a recent interview with a reporter of the St. Louis Republic, talks of Utah and says that just previous to his coming to Utah in June, 1857, the Congregationalist superintendent of sabbath schools was murdered by the Mormons because he was doing missionary work in Utah.

30th: The police have been ordered to protect the legation and United States Minister Woodford's residence in Madrid.

31st: The Teller resolution, passed by the Senate on the 28th inst., was defeated in the House of Representatives today by a majority of 50. The vote stood ayes 132, nays 182. * * * The United States cruiser "Mohican" has been ordered to sail for a cruise in the middle Pacific within a month. It is hinted that she will visit Samoa to assist United States Consul Osborne in the investigation of the outrages to Mormon missionaries some time ago.

February 1st: The fastest long distance railroad run recorded was made today by a Union Pacific train from Cheyenne to Omaha. The dis-

tance is 517 miles and the run was made in just 8 hours, an average of 64½ miles per hour. From North Platte to Omaha a distance of 290½ miles the time was 246 minutes, an average speed of 70 5-6 miles per hour.

* * * A terrific snow storm did immense damage in Boston, Mass.; telegraph, telephone and electric light wires are prostrated, and business paralyzed temporarily; over twenty lives are lost and the money damage will amount to two millions of dollars.

2nd: The London, England, newspapers comment in most severe terms upon the alleged withdrawal of Great Britain's demand for the opening of the port of Talien-Wan, China. Some of them refuse to credit the report.

* * * Severe gales prevail throughout Great Britain and sweep the coast, and heavy storms are also reported from Germany and Austria.

* * * The Prussian Minister of Finance has issued a decree, taking effect immediately, prohibiting the importation of every kind of American fresh fruits into any German port or frontier station. The action has called forth a strong remonstrance from Mr. White, the United States Ambassador at Berlin.

3rd: The trial of Sheriff Martin and his deputies, who fired upon the strikers in Lattimer, Pennsylvania, killing a number of them, began to-day in Wilkesbarre, Pennsylvania. Hon. Henry M. Hoyt, Deputy Attorney-General of the United States, is in attendance to protect the interests of the government, it being understood that foreign governments, whose subjects were among those killed, will file suits for damages against the United States if the verdict is against Sheriff Martin.

* * * The Associated Press states "on incontrovertible authority" that Great Britain has not backed down on the Chinese question but is doing everything to keep the Chinese ports open to the world.

4th: A dispatch to the New York Tribune from Havana says General Blanco's trip to eastern Cuba is a failure as to results.

5th: State Auditor Morgan Richards transmitted to Governor Wells, yesterday, his statement of the state's finances for the year 1897, showing a total expenditure of \$1,000,670.14.

6th: At a conference of the Eastern States Mission in New York City, Apostle Francis M. Lyman and Representative Wm. H. King address the congregations.

* * * Information comes from Lethbridge, on the Canadian border, that owing to the attempt of Americans to get provisions into the Yukon free of duty, under the plea that they were for the relief of distress, when they were to be sold to the highest bidder, the Dominion government has ordered every man of the mounted police to hold himself in readiness to proceed to the Yukon, at a moment's notice, for temporary duty.

* * * The Chicago Tribune's Washington special says: "Premier Sagasta has declined the third offer of friendly mediation on the part of the United States." This information was conveyed in a cipher message received from Minister Woodford by President McKinley on Friday.

7th: The trial of the great French novelist, Emile Zola, for the publication of a letter reflecting upon high officials in the Dreyfus case, opened today in Paris.

8th: At a conference of the so-called Reorganized Church of Jesus Christ of Latter-day Saints, held today in Kewanee, Ill., Joseph Smith denounced the Utah Mormons and their practices, stating that his father, the Prophet Joseph Smith, did not practice nor introduce the doctrine of plural marriage into the church, but that it was brought about by the Utah church eight years after the prophet's death.

* * * Capt. Leutze, in command of the "Albert," has cabled the Navy department that he has landed marines at San Juan del Sur, Nicaragua, for the protection of the American consulate, owing to the fact that a revolution has broken out.

* * * The queen's speech was presented to the British parliament today and although the statement is made that the nation is at peace

with the powers this significant passage appears: "Gentlemen of the House of Commons: The estimates which will be laid before you have been framed with the utmost desire for economy, but, in view of the enormous armaments now maintained by other nations, the duty of providing for the defence of the empire involves an expenditure beyond former precedent."

9th: The Washington morning papers publish what is said to be a letter written by the Spanish Minister to the United States, Senor de Lome, criticising President McKinley. It is stated that de Lome does not deny writing it and it is expected that he will be required to leave Washington.

* * * An official cablegram received at Washington today announces the assassination of President Barrios of Guatamala.

10th: Under a new rule, notice of which has just reached the United States Surveyor-General of Utah, owners of unpatented groups of mining claims are required to do \$500.00 worth of work on each claim before a patent can be secured. * * * At a meeting of the Spanish Cabinet held today under the presidency of the Queen Regent, the Minister for Foreign Affairs, Senor Gullen, read a dispatch from Senor Dupuy de Lome, saying that the published letter to Senor Canalejas was written by him, and tendering the resignation. The Cabinet decided to accept his resignation and he was so notified

11th: The cost of the Cuban war to Spain from February, 1895, to December, 1897, is officially given at \$240,000,000.

12th: The Cuban Colonial Government has decided to open negotiations with the insurgents in the belief that the revolution cannot be suppressed by force of arms. * * * The Salt Lake Tribune publishes a statement today showing the following bonded indebtedness in the State: State, \$900,000. Salt Lake County, \$470,000. Salt Lake City, \$2,548,000. Board of Education, Salt Lake City, \$825,000, a total of \$4,743,000, over seventy per cent of which is owing by Salt Lake City and its Board of Education

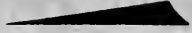
13th: At a meeting held in Boston, Massachusetts, today, representatives of the various national textile unions voted unanimously to recommend that all unions call out the operatives of every cotton mill in New England. If the recommendation is adopted 147,000 operatives may walk out.

14th: The Reverend Charles B. Bliss of Salt Lake delivered a sensational address on church matters in Utah before the Congregational Ministers Association, in Boston, this afternoon. Amongst other falsehoods which he tells is the following: The Mormon church has broken faith with the Nation touching polygamy and before Eastern people welcome Mormon missionaries they should demand that the conditions "nominated in the bond" should be fulfilled. Mr. Bliss warned the Boston Congregationalists to beware of the danger that threatened.

15th: Addresses on behalf of the Democratic, Populistic and Silver Republican parties, which are the result of the conferences which have been in progress among the leaders of these parties at the capitol for the past few weeks, were issued today. They seek to unite the members of the three parties in future elections upon the financial issue as the question of paramount importance. * * *

At 9.45 tonight a terrific explosion occurred on board the United States battleship "Maine" in Havana harbor. The magnificent vessel was destroyed and 258 of her crew killed. The explosion shook the whole city of Havana and the wildest excitement prevailed. The cause of the explosion is as yet a profound mystery. The "Maine" was a battleship of the second class and was regarded as one of the best ships of the new navy.

16th: Secretary of the navy Long, has ordered the appointment by Admiral Sicard, at Key West, of a board of naval officers to proceed at once to Havana to inquire into the cause of the disaster to the Maine. Profound sorrow is expressed by Spanish officials in Madrid and Havana.

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